written in 1546
see fol 123

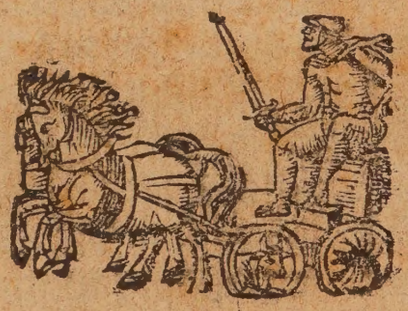
autograph of
Wm Herbert the
editor of 'Ames'
large copy – rough leaves –

Payne 12/7/11.

¶THE BREVIARIE of Health:

Wherin doth folow, remedies, for all maner of sicknesses and diseases, the which may be in Man or Woman. Expressing the obscure termes of Greke, Araby, Latin, Barbary, and English, concerning Phisicke and Chirurgerie.

¶*Compyled by Andrewe Boorde, Doctor of Phisicke: an Englishman.*



1575.

¶Imprinted at *London* by Thomas East.

A Prologue to Phisicions.

EGregious doctours & maysters of the Eximious & Archane Science of phisick, of your Urbanitie Erasperate not your selues against mee, for making of this little volume of phisicke. Cõsidering that my pretence is for an vtilitie & a common welth. And this not onely, but also I do it (for no detrimẽt) but for a preferment of your laudable sciẽce, that euery man shuld esteme, repute, and regard the excellent faculty. And also you to be extolled & highly to be preferred, that hath, and doth study, practise, and labour, this saide Archane scyence, to the which none inarcious persõs cã nor shal attein to ý knowledge: yet this notwithstanding, fooles and incipient persõs, yea & many the which doth think thẽ selues wise (the which in this facultie be fooles in dœd) will enterprise to smatter & to meddle to minister medecynes, and can not tel how, when, and at what time the medesine should be ministred, but who is bolder then blinde Bayerd, for a Lady, a gentilwoman, a blind priest, a fie on such a one now a daies wil practise other by a blynd booke, either els that they haue bene in the company of some doctour of Phisicke, or els hauing an Auctour of Phisick, or Auctours, and wil minister after them, & can not tell what the auctour ment in his ministraciõ. The philosopher saith, when ý Philosopher doth make an end, the Phisition doth begin, where shall he or she begin ý can but write & read, and doth vnderstand little learning or non. O Lord what a great detrimẽt is this to ý noble science of phisick, that ignorauint persons wil en-

terprise to medle with ye ministraciō of phisick, ye Galen, prince of phisiciōs in his Terapētike doth reprehend & disproue, saying. If phisiciōs had nothing to doe wō Astronomy, Geomatry, Logicke, & other sciences, Coblers, Curriars of lether, Carpēters and smithes, & al such maner of people wold leaue their craftes, & be phisiciōs, as it appereth now a daies, ye many coblers be, fie on such ones, wherupō Galen reprehēded Tessalus for his ignorauce: for Tessalus smattered & medled with phisick, & yet he knew not what he did, as many doth now a dayes, ye which I may accōpt Tessalus folish disciples. Auēzoar saith, euery phisiciō ought to know first lerning, & thē practise, ye is to say, first to haue grammer to vnderstand what he doth rede in latin. Thē to haue logick to discusse or diffine by argumētaciō ye truth from ye falsehode, & so ecōuerso. And thē to haue a rethorick or an eloquēt tonge, ye which shuld be placable to ye herers of his words. And also to haue geomatry, to pōder & way ye dregs or porcions ye which ought to be ministred. Arithmetick is necessary to be had, cōcernig numeraciō: but aboue all things next to a grāmer a phisicion must haue surely his Astronomy, to know how, whē, & at what time euery medecine ought to be ministred. And thē finally to know natural philosophy, ye which cōsisteth in ye knowledge of naturall thinges. And al these things had, then is a man apt to study phisick by speculaciō. And speculacion obteined, thē boldly a mā may practise phisick. And whosoeuer he or shee be ye will practise phisicke in ministring medicines, not hauing these aforesaid sciēces shall kill many more then he shall saue, for and any

such

such blinde phisiciõ help or heale one persõ, ẏ person so healed is healed more by chãce thẽ by any cũning, euẽ like as ẏ blind man doth cast his stafke, peraduẽture he hit the thing ẏ he doth cast at, peraduenture not hit it, wherefore I do aduertise euery man and womã, of what degree or estate so euer they be, lacking ẏ speculacion of phisick, to beware to minister medicines, although they take nothing for their labour, nor for ẏ medicines, for if they haue not a doctours learning, & also knowing their simples how they shal cõpoũd thẽ, & what operaciõ thei be of, and how, & whã, & at what time they should be ministred, such ignorãt persõs may do great harme, although they do think no euil, & let thẽ think & make the best they can, yet for their presũption they shal offẽd both god & man. There be some blinde phisicions ẏ will excuse thẽ selues saying, ẏ they do folow their booke or bokes, nay, nay, it is not so, for thei do folow their folish presumptuous mind, for if doctours of phisick should at all times folow their bookes, they should do more harme then good. And some blind phisiciõs wil say, I was taught of such a doctour to practise this thing and that thing, such practising doth kill many men that might liue many yeres. Wherfore to conclude, I aduertise al marcious phisicions to beware hereafter in ẏ ministraciõ of interiall medicines, for thei do not only offend god and their neighbour, but also they offend the kinges actes & lawes, the which willeth and commaundeth with great penalitie that no man should enterprise to medle with phisick, but thei which be lerned and admitted, as it doth appere more largelier in the Introductiõ of knowledge, de

firing all maner of Phisitions to be cõtented and to practise them w̃ this my writing, for in this matter I haue now discharged my cõscience in shewing the truth as god knoweth, who sẽd all maner of phisicions a true knowledge in phisick, ẏ they the which be sicke and diseased, may haue a remedy. Amen.

A Propheme to Chierurgions.

CHierurgy is a laudable sciẽce & worthi to be estemed & regarded for the great vtilitie of it, for it is a sciẽce vrgẽt, nædful, & necessary for the preseruacion of mãs life, wherfore maisters of chierurgery: ought to be expert in their faculti, hauing good wittes & memory, euermore to be diligent and attẽdable about their cures, & to be of a good iudgement in the knowing of the disease, & to minister such salues and medecines as is according to the infirmity sicknes, or sore. Also they must haue a good eye and a stidfast hande, for chierurgery taketh ẏ name of. ii. wordes of Greke, of Chier, which is an hand, and of Ergasomei, which is operacion, wheech is to say, operacion or working with the hand, for Chierurgy consisteth in working medicines & other necessari things concerning the scyence with the hand. Also Chierurgions ought to be wise, gẽtil, sober, circumspect and learned, and not dronken, and to promise no more then they be able to perfourme with gods help, and not to be boistious about his pacients, but louingly to comfort them. Also euery Chierurgion ought to know the complexion of his pacient, and to consider the age, the weakenes, and strength, and diligently to cõsider if the sicknes, sore, or impediment, be per-

ticuler

ticuler by him self: or els ȳ it haue any other infirmitie cōcurrant with it: or els that the sicknes in ȳ exterial partes haue any feding from ȳ interial partes, and that they be circumspect in insicions & Scarificacions and Flebothomy, & sure in Anothomy, & in no wise to let blud in any perticular place, ther wher ȳ signe hath any dominiō. Furthermore chierurgions must be circumspect in serching græne woūds that be festered and fistiled, & that they clēse & scoure the wounds from al corruption, and that they heale not ȳ wounds to quickly, making the wound whole aboue, & false vnderneth. And in any wise let them be sure in serching of the dæpnes of wounds & fistules, & according to the dæpnes to make the tentes. Moreouer Chierurgions must know the oposicion and the coniunctiō of the moone, & in what signe the moone is in euery day, and to know what signes be attractiue, what signes be recētiue, what signes bee expulsiue, and what signes bee digestiue. Also they must know the operaciō of all maner of breades, of drinks, & of meates. And to haue euer in a redines their instruments & their salues, & their ointments, & in periculus causes one Chierurgiō ought to consult with an other, & to haue the councel of a doctour of phisicke, for there is no man can be to sure to help a man, as god knoweth, who kepe vs all. Amen.

A Preamble to sicke men, and to those that be wounded.

I Do aduertise euery sicke man, & al other men the which hath any infirmitie, sicknes, or impediment, aboue all thinges to pacifye him selfe, or to arme him selfe with pacyence, and to fyre hys heart and

mynde in Christes death and passion, & to cal to his remembrãce, what peines, what aduersitie, & what penury, & pouertie Christ did suffer for vs. And hee that can thus pacify him self, and fele his own peine in Christes passion, shall mittigate his peines & anguish, be it nener so great. And therefore let euery sicke person stick as fast to Christ in his peines and sicknes, as Christ did stick fast to the Crosse for our sinz and redempcion. And thẽ if the pacient wil haue any councel in phisicke: first let him call to him hys spirituall Phisicion, which is his ghostly father, and let him make his consciẽce clene, & that he be in perfit loue and charitie, and if he haue done any wrong let him make restitucion if he can, and if he be in det, let him loke to it, & make a formal wil or testament, setting euery thing in a dew order for the wealth of his soule, wise men be sure of their testaments making many yeres before they die, and doth renew it once a yere as they increase or decrease in goods or substaunce. Al these aforesaid things ghostly & godly prouided for the soule. Thẽ let the paciẽt prouide for his body, & take councel of some expert phisicion, how & in what wise ẏ body may be recouered of his infirmitie, & than to commit his body to the industry of his phisicion, & at al times redy to folow the will, mynd, and councell of his phisicion, for who so euer wil do the contrary, sayng Augustine sayth. Seipsum interimit qui precepta medici obseruare non vult, that is to say. He doeth kill him selfe that doth not obserne the commaũdemẽt of his phisicion. After al this marke this matter well, that if there bee any Hypsicyon or Chierurgion, whych is with anye sycke man, woman

man or child, let no man disquiet thē ȳ be in ȳ house, nor tel them what they shuld do, let euery person be tendable about thē, & do as they shal commaund them. And let euery man in ȳ house plese & serue ȳ phisiciō or Chierurgion honestly, and let them lacke nothing, to the ende, that they may be the more diligent to dō the thing that they go aboute: which is to recouer the sicke person, for and if the Phisitiō or the Chirurgion be checked, and not gently intreted, and haue no more then they doe commaunde, it will discourage them so much, that they wil haue no ioy nor plesure to do their cure. I had rather not to meddle with phisitions & chirurgions, then to haue them, if I should displese them: for if they be displesed, ther is neither Lord nor lady, nor no other person can haue any seruice or plesure of them, for this matter loke forther in the Introduction of knowledge, and there shall you sée what is good bothe for the Soule and body in God. Amen.

The Preface to the Readers of this booke.

GEntyll Readers, I haue taken some peyne in making this booke, to dō sicke men pleasure, and whole men profyt, that sicke men may recuperate theyr helth, & whole men may preserue them selues from sicknesse, (with Gods help) aswell in phisicke as in chirurgerie. But for as much, as olde aunciēt & autētike auctours or doctours of phisicke, in their bokes, doth write many obscure terms, geuing also to many & diners infirmities, darke & hard names, difficile to vnderstande, some and most of all beinge Greke wordes, some & fewe being Araby wordes,

some being latin words, and some being bar barus words. Therfore I haue translated all such obscure words & names into English, that euery man openly and apartly may vnderstand them. Furthermore al the aforesayde names of the said infirmities be set together in order, according to the letters of the Alphabete, or the A.B.C. So that as many names as doth begin with A. be set together and so forth, all other letters as they be in order. Also ther is no sicknes in man or woman, the which may be from the crowne of the head to the sole of ỳ foote, but you shal fynde it in this booke, al wel the sikneses the which doth pertayne to chierurgerie as to phisicke, & what the sicknes is, & how it doeth come, & medecines for the selfe same. And for as much as euery man now a dayes, is desirous to rede briefe & compendious matters. I therfore in this matter pretēde to satisfy mens mindes as much as I can, naming this boke according to the matter, which is. The Breuiary of health: and where that I am very briefe in shewing brief medecines for one sicknes. I do it for ii. causes The first cause is, ỳ the Archane science of phisicke should not be to manifest & open, for then the eximious science should fall into great detrinent, & doctours the which hath studied ỳ facultie should not be regarded so wel as they are Secondarily if I shold write al my mynd, euery bongler wold practise phisicke vpon my booke, wherfore I do omit & leue out many things, relinquishing that I haue omytted to doctours of high iudgemēt, of whom I shall be shēt for part of these thinges that I haue written in this booke: how be it in this matter I dw set God before

myne

myne eyes & charitie, considering that I dow wryte this boke for a common welth, as god knoweth my pretēce, not onely in making this boke, but all other bokes ye I haue made, that I dyd neuer loke for no reward, neither of Lorde, nor of Prynter, nor of no mā liuig, nor I had neuer no reward, nor I wyl ne ner haue none as lōg as I do liue, god helping me, whose perpetuall & fatherly blessing light on vs all.

The Apendex to all the premisses that foloweth.

LOrdes, Ladies, and Gentilmen, learned and vnlearned, of what estate or degree so euer you be of, thinke not that no man can be holpen by no maner of medecines, if so be God dow send ye sicknesse, for he hath put a tyme to euery man, ouer the which time no man by no art nor sciēce can not prolonge the tyme: for the nōber of the mōthes & daies of mans life god knoweth. But this aforesaid time, these monthes and daies, a man may shorten or abreuiate many waies concerning that god hath geuen man in this lyke free will, the which of his rygh teousnes as long as we dow liue, he can not take it a way from vs. Now we hauing this free wyll, diuers times we dow not occupie it to the wyll of god as it appereth both for soule & body, we dow kyll our soules as much as doth lye in vs, when that we dow breke any of his commaundments, or do sin deadly for ye matter he hath prouided a spiritual medecine, which is repentaunce with penaunce. Also we dow kyll our bodies as much as lyeth in vs (except that a man do kyll himself wilfulty) as many dayly doth (contrary to gods wyl) as wel the one as the other when a man doth abreuiate his life by surfeting, by

dronkennes,

dronkennesse, by pencifulnesse, by thought & care, by taking the pockes with women, and leprousnes, & many other infectious sicknesses, beside robbing, fyghting, killing, & many other mischãces, which is not gods will that such thinges should be done, but God knowing at the beginninge of the creacion of the world, that man wold be prone many wayes to abreuiate his life, made thẽ prouision ẏ man might be holpen, by his grace, and then the vertue ẏ which he did giue to herbes, wædes, træs, rootes, fruits, & stones. The propertie and vertue of the which, few men or none doth know thẽ, except doctours of phisicke, and such as doth labour to haue ẏ knowledge of their operaciõs. And this knowledge notwithstãding let no man thincke that there is no phisiciõ nor chierurgion can make a man sodẽly whole of his infirmitie, as Christ & his disciples and many other saints dyd, for they must haue leysure, time & space as their liuing & practise is, for sick men, & women, be lyke a pece of rusty harnis, the which can not be made bright at the first scouring, but let a man continew in rubing & scouring, & than the harnis will be bright, so in like maner a sick man can not be made whole of his malady or sicknes the fyrst day but he must continue with his medecines. But here let euery man that is sicke, beware of blynde phisicions & chierurgions ẏ which be ignorãt & can not tel what things doth perteine to their sciẽce, & therfore let all men beware of vagabũds & ronagates ẏ wil smatter with phisicke, for by such persõs many sicke men haue bene deceiued, the more pitie, God knoweth, who helpe vs all now and euer, Amen.

The

The fyrst Chapiter doth treate vpon abstynence.

ABstinencia is the Latin word. In greke it is named Apochi. In English it is named abstinence, or fasting, or forbearing of meates and drinkes. There be many maner of fastinges. The first fasting is not to eate eyther meate or drink. And this fasting ought to be vsed after repletion, or surfeting for a tyme. The second Abstinence is to eate one meale a day, or els twyse a day, and this is not properly Abstinence, but it may be called Temperance. The thyrd abstinence is inuoluntary, for many men would eate meate if they had it, & therfore nolens volens, they do abstcine. The .iiij. abstinence, is when a man for deuocion, or by cõmaundement of the church doth abstcine from flesche, keping one meale a day, which is laudable. Howe be it to bee long fasting, or fasting to much, it dryeth and macerateth the body, it maketh the colour salow, it doeth ingender melancoly humours, & it doth hurt the sight, & it clarifyeth ẏ body. This notwithstanding, abstinence is the most perfitest medecyne ẏ can be after repletion or surfet. And then if it be moderate, it doth consume superfluities, & in consuming them, it doeth clarify the humour, & so cõsequently it maketh ẏ body fayre colou red, & not only kepeth out sickenes, but also where sicknes is entred nothing more helpeth, vsed at the beginning of ẏ sicknes: wherfore Abstinence moderately vsed, is of a high efficacitie for the sauetie of mans body. And there is not so great a detriment to mans body, as is replecion or surfeting.

Abstinence.

And who so euer he be that vseth not temperaunce in eatyng and drinking, liueth a beastly lyfe. And man hauing wit and reason to gouerne him self, should kepe a dew order in eating and drinking, for sauegard of his soule and body.

The .2. chapiter doth shewe of the abhorring of a mans stomake against meat or drink.

Abhomi-

Abhorring of a mãs meat

ABhominacio stomachi, or els fastidium stomachi, be the latin wordes. In English it is named the abhorring of the stomake, for many men and women being sicke or diseased, their stomakes doth abhorre the sight of meate, or the sauer of meates and drinkes.

The cause of this impediment.

This impediment doeth come of debilitie of the stomake and weakenes of the brayne. And diuers tymes it doth come by corrupt humours, the which be in the stomake. And otherwhile it doeth come by replection, & otherwhile by ouer much and wilfull fasting, but as for fasting, that rule now a dayes neede not to be spoken of, for fasting, prayer, and almes deedes, of charitie, be banished out of all regyons and prouinces, and they be knockyng at Paradise gates to go in, weping and wayling for the Temporaltye and spiritualtye, the which hath exiled them.

A remedy for them the which doth abhor their meate thorow debilitie and sickenes.

¶ Who so euer he or shee be, the which doth abhorre any meates or drinkes, let them vse to eate the confection, de aromatibus, the confection of riloaloes, and all odiferous and redolent sauours doeth comforte the stomake, the heart and the braine, for this matter loke in the Chapiter of the stomake, or stomachus.

The. 3. chapiter doeth shewe of Abhorsion, which is when a woman is deliuered of hir chylde before hir tyme.

Abhorsiõ

ABhorsus or Abhortus, be the latin wordes. In Englishe it is named Abhorsion. And that is when a woman is deliuered of hir childe before hir time. Or els Abhorsion is also, when a childe is cut out of the mothers belly.

The cause of Abhorsion.

Abhorsion doeth come many wayes. Fyrst it may come by ventositie and lubricitie of humours in the matrix. Or it may

may come by a great feare or by extreme thought, or by extreme sicknes, or deth, it doth com also by a stripe, or a stroke, or a fall. Also it may come by receptes of medecines, as by extreme purgacions, pocions, and other laratiue drinkes, of the which I dare not to speake of at this tyme, least any light woman should haue knowledge, by the which wilful Abhorsion may come of the multitudenes of the flowers of a woman.

A remedy for Abhorsion.

I do aduertise euery good woman to beware of all maner of thinges aboue rehersed. And to beware what medecines they do take: except it be of and by the councell of experte doctours of Phisicke.

If it do come of the Lubricitie of humours in the matrix, vse Peralogodian.

If it come of the multitudenes of the flowers, take of the iuice of saint Johns wort, and of the iuice of plãtein, of eyther like porciõ, & drink it with red wine, & wine elegãt. ix. dayes.

If it come of ventositie. Take of Anis sedes, of Fenel sedes, of zeduall, of eche the weight of. xij. d. of Comin sedes the weight of. iij d of Dryganũ, of Calamintes, of eche the weight of. viij. d. make fyne pouder of all this, and drinke of it with white wyne, or stale ale. ix. dayes morning and euening. And let boyes, folish men, and hasty men, the which be maryed, beware how that they doe vse their wyues when they bee with chylde. And let women the which be with childe beware of any occasion that should make Abhorsion.

For Achante, loke in the Chapiter named Spina.

The. 4. chapiter doeth shewe of a scurfe in the skin of the heade.

ACor, or Acoris, be ý greke words, Furfur, is ý latin word. Acora, is the Barbarus worde. In Englishe it is named dandruffe, or a skurfe in the head like bran or otmel, ý which doeth penetrate the skinne of the head, making little holes, *A skurfe*

diffe-

differing from an other infirmitie in the skin of the head, named Fauus, as it shall appeare in the Chapiter of Fauus.

The cause of this infirmitie.

This infirmitie doeth come thorow great humiditie and moystnes in the heade, it may come also of a melancoly humour, or of a salt humour.

A remedy.

Take the gall of a Bull, and mixe it with vyneger, and anoynt the head, or els take of blanched Almons, & grind them small, and mixe them with white wyne, and wash the heade v. or. vj tymes. Or els take of Pellitote thrée vnces, of Fenugreke. ij. vnces, of blacke sope an vnce, seeth this in water or wyne, and washe the head. v. or. vj. tymes.

For Acrochordones, looke in the Chapiter of Analepsia.

For Achinodis orexis, looke in the Chapiter named Canina appetencia.

For Adustio, looke in the Chapiter named Combustio.

The. 5. chapiter doth shewe of a wylde or running skabbe.

A running skab

ACria, is the greeke worde, Celsus doeth name it in Latin Fera scabies. In English it is named a wyld or running scabbe, the which doeth infect a man more in one tyme of the yeare then in an other.

The cause of this infirmitie.

This infirmitie commeth to man, after his complexion, by superabundante humours, or by lying with infectious persõs hauing the sayd infirmitie, or by ariditie or dryncsse of coler or melancoly, the which doth ingender a drye skabbe, which is the worst amongest all the kyndes o skabbes.

A remedy.

Take Mercury mortified with fasting spettil. iij. vnces, incorporate it with the oyle of Bayes, and anoynt the body. Or els take Mercury mortified. iij. vnces, of the ponder of Brimstone. ij. vnces, of the pouder of Ennla campana. ij. vnces, con-

fect this together with Barowes grece & anoynt the body oft.

The.6.chapiter doth shewe of an impediment in the corner of the eye.

AEgylops, is the greke worde. In Englishe it is a superfluous flesh in the corner of the eye toward the nose, wher vnto corrupt humours be gathered. And if this impediment do encrease, and a remedy by tyme not had, it will fester and fystle, the which is dangerous to meddle with all, for it doth stand in a dangerous place. *An impediment in the eye.*

The cause of this impediment.

This impediment doth come thorow a reumatike humour mixte with corrupt bloud, or it may come with a strype, or hurt done in that place.

A remedy.

First if it do come of reume or corrupt bloud, purge reume and bloud, as it doeth appere in the Chapiters Reuma et sanguis. If it do come otherwise be let bloud in a vayne named Mediana, and vse locall medicines, as waters to mundifie the place, and than vse salues sanatiue.

For Aegineta, looke in the Chapiter named Estara.

The.7.Chapiter doth shewe of Vlcerations.

AGria, is the greke worde. In Latin it is named Vlcera. *A byle*
In English it is named Byles or botches, or suche lyke Apostumacions. A difference is betwixt Acria and Agria: for the one is with swelling, and the other is with skabbes, without swelling.

The cause of this infirmitie.

This infirmitie commeth thorow grosse and rauinous feeding, or els by corruption of bloud mixt with fleume.

A remedy.

First purge fleume and clense the bloud, as it appeareth in the Chapiters of blud and fleume. Then make maturacions, and after that make incision, or els a corosiue, than abstract

with plaisters abstractyue the corrupt matter, as it appeareth in the Chapiter of Vlcus or Vlcera.

The.8.chapiter doth shewe of the greene sicke-
nes,or the greene Iaundes.

The grene Iaunes.

AGriaca is no greke word,nor no latin word, but a terme in phisicke signifying a sickenes named the grene sicknes, or the græne Iaunes, some Arabies doth vse this word.

The cause of this impediment.

This impediment commeth of corruption of bloud and debilitie of nature,and faintnes about the heart.

A remedy.

Take Cordialles and restoratiues,and clense the bloud, as it appeareth more plainely in the Chapiter of Sanguis. And for this matter vse the sirupe of Fumitory, and the confection of Fumitory.

¶The .9. chapiter doth shewe of the white Morphewe.

The whyt Morphew

ALboras,is an Araby worde, and some do name it Albaras, it is named in Latin Morphea alba. In English it is named the white of Morphewe.

The cause of this infirmitie.

This infirmitie doth come by defaulte of nutritiue vertue. And it may come by vsing to much of Venus actes in youth.

A remedy.

Take the rotes of Gencian made in fine pouder.Or take the iuice of Gencian iij.vnces.mix it with white vineger,& wash the face or place oft with it.Or els take a skarlet clothe & rub the face or place wher the Morphewe is.And after that rubbe the face or place with Mandragor leues. And to bedward annoinde the face with oyle of the Ashe keyes. Or els take the rotes of Madder.iij.vnces, stampe it with whyte vyneger, and rub the face or place with it.

For Alchites,or as some say Alfclites,loke in these wordes in the Chapiters named Astites and Hidroips.

For

For Albernalieth, loke in the Chapiter named Polipus.
For Alaxos ligmos, loke in the Chapiter named Singultus.
For A lsoach, loke in the Chapiter named Singultus.
For A lburlo, loke in the Chapiter named Argemita.

The.10. Chapiter doth shewe of a fistulus impostume in the corner of the eye.

ALgarab, is the Araby word. Auicen doth name it Algaras. In english it is an impostume in ye corner of ye eye. *Apostum in the eye*

The cause of this Apostumacion.

This impostume doth come of a Reumatike humour mixt with corrupt bloud hauing a recourse to the eye.

A remedy.

Take of the water of Roses, and of water of Plantayne, of eche an vnce: of Tutrye prepared a dram and a halfe: of the flowers of Mirtilles, an vnce & a halfe, of the leaues of houselyke or Syngrene, halfe an vnce, of Camphyre a drame and a halfe, of the whyte of Egges. iij. beate all this together in a morter, and put of the confection of the corner of the eye vpon the impostume.

For Albugo, loke in the Chapiter named Argemita.
Alcola, is a Barbarous worde, loke for it in the Chapiter of aphtis or aphtas.
And for Almusagari, loke in the Chapiter of Almusat for both the wordes hath one signification.
And for Albugo, loke in the Extrauagantes in the ende of this boke.
For Albaras, loke in the Chapiter named Allopecia.
Albatin is a sinewe the which doth growe out of the middle of the spondils, ioyning to the pillicles of the kidnes.

The.11. chapiter doth shewe of the inflacion of the eyes.

ALinthiser, is the Araby worde. In Latine it is named Inflatio oculorum, or Tumor palpebrum. And some *Inflation of the eye.*

doth name it Almusagari. In Englishe it is named a Tumor, a swelling, or an inflacion in the eyes.

The cause of this infirmitie.

This infirmitie doth come of reume, or els taking of a vaperous humour coniunct with reume.

A remedy.

First purge reume as it doth appere in the Chapiter named Reuma. And once or twise a weke take of the pilles of Cochee And beware of drinkiug of wyne or of other hotte drinkes. And vse a good dyet, and sit not vp to late, and vse some labour or manuall occupacion to sweate at the browes, except it be in a tyme of infection, or whan any vniuersal sicknes is in a countre, then open not the pores, neyther by labour nor trauell, neither by bathes, neyther by stuphes, nor such lyke. And as I do shewe my mynde for this infirmitie. Aboue all other thinges lette euery man beware of the premisses, rehersed in the tyme whan the pestilence, or the sweating sickenes, or feuers, or agues doth reigne in a coūtrey. For these sickenesses, be infectious, and one man may infecte an other, as it doth appere in the Chapiters named Scabies, morbus Gallicus. And specially in the dietary of health, wherfore I would that euery man hauing this boke, shuld haue the sayd dietary of helth with this boke, considering that the one boke is concurrant with the other.

Blohosos is a bone in the backe.

The, 12, Chapiter doth shewe of the foure kyndes of Leprosy, named Allopecia.

A kinde of Leprosy

ALopecia, is the greke worde. Ophiasis, both the Grekes and the Latins doth vse that worde. The barbarus word is Alopecia. The Araby worde is Albaras. In Englishe it is a sodein falling of a mans heare of his head and bearde, hauing growing vpon the skinne, vnder the heare an humour lyke bran or otmel, and betwixt the finger is a white drines, it is named Alopecia, for as much as the worde is deryued

of

of gréke named Alops: which is in English a Fox, for o Fox once a yere hath that infirmitie sheding his heare, hauing also a little skurfe vnder the heare vpon the skin.

The cause of this infirmitie.

This infirmitie doth come of the heate of the stomake and of the corruption of the brayne, for the skin of the head will stincke thorow the vaporing of euil and corrupt humours. Also this infirmitie doeth come diuers tymes of the defaute of humiditie or moist humours. And then the skurfe is like otemell, but some loketh whitish, and other blackish.

Aremedy.

First drinke no hote wynes, nor eate drye meats, nor leperous fyshes Than shaue the head and berde, and anoynte the head with the grece of a Fox. Or els washe the head with the iuice of Bætes. v. or. vj. times, or els stampe Garlike and rub the head with it, & after that washe it in vineger, do this. v. or vj. tymes. Or els make ashes of Garlike & temper it with hony and anoynt the head. If it do come thorowe any opilaciõs, anoint the heade with the oyle of bitter Almons, or with the oyle of wormwood, or with the oile of Spicnard, and such like oyles. If it do come otherwayes, the oyle of Myrtilles is good, or the oyle of Galles, or the oyle of Walnuts, or the oyle of Mayden heare.

The. 13. chapiter doth shewe of a Carbocle.

ALtois is the Araby word In gréke it is named Althœa. In Latin it is named Carbunculus. In English it is named a Carbocle or a botche, Carbunculus doeth take hys name of Carbo, which is to say in Englishe a Cole, for a Cole being a fyre is hote, and so is a Carbocle. *Carbocle.*

The cause of this infirmitie.

Most commonly a Carbocle doth come in the tyme when the pestilence doth raigne, or els when the ayer and the bloud is putrifyed and corrupted. This vlceration and infirmitie

most cõmonly doth bréd in ẏ emunctory places, there where the thræ principall members hath their purging places the which be vnder the eare or throte, or els about ẏ arme holes or brest, or els about the secrete partes of a man or woman, or in the share, or thigh, or flanke. And of Carbocles there bee foure kyndes. The fyrst is blacke. The second is redde. The thyrd is of a glasse or a grænish colour. And the fourth is of a swart or dim colour. The blacke colour commeth of melancoly and of a venemous matter. And therfore it is dangerous. The red colour of the Carbocle commeth of a corrupt bloud. The glasse colour commeth of coler, & the swart colour commeth of coler adusted. And if the carbocle do appere, and after that doth returne to the body agayne, commonly it is an euill sygne. And if the sicke person do vomit and be sompnouent or slæping. And the pulces subuerted, & cold sweats with alteracion of colour, with a vehement agewe, it is a signe of death.

A remedy as much as I can tell.

Before the sore be fired, take purgacions according to the age & strength of the persõ, & be let bloud with the coũcell of a doctour of phisicke, & as it is specified in the dietary of health, and if the sore be fired, lay this playster to it. Take of Doues dung iij vnces, stampe it with vineger and lay it ouer the sore. And to breake the carbocle take of Dasies half an vnce, of Cancarides the weight of. ij. d. stampe this together & laye it on the head of the Carbocle. Thã take salues to draw out the corrupcion, & otherwhile mũdifie the sore with the iuice of smalage. For this matter loke further in the Chap. named Epedinua.

For Ambustro, which is a scalding, loke in the Chapiter named Combustio.

For Amor, a sicknes, loke in the Chapiters named Hercos.

For Ambustio meretricis, loke after the Chapiter named Anastropha.

The, 14. chapiter doeth shewe of little cornels in the roote of the tongue,

Amigdale

AMigdale, is the latin worde. In English it is little cornels in the rote of the tounge as some say, but I do say it is two fleshly peces, the which doth lye to the two vmyles lyke the fashion of an Almon. *Cornels.*

The cause of this infirmitie.

This infirmitie doth come thorow reume, the which doeth discend from the head to the rote of the tonge, and otherwhile it doeth come by heate of the stomake, the which doeth vapour vp to the rote of the tounge, and it may come of drinking to much of hotte wynes and strong ale.

A remedy.

First vse gargarice, and then take sternutacions, and purge the head & the stomake with pylles of Cochæ. And beware of late drinking and euill dyet, as surfeting & drinking of hotte wynes and strong ale, for Omne nimium vertitur in vicium.

The. 15. chapiter doeth shewe of one of the kindes of the falling sicknes.

ANalepsia is the greke word. The barbarus word is named Analencia. In latin it is named Morbus caducis, and Morbus comitialis. In English it is one of the kynds of the falling sickenes. And they that haue this sicknes, whē they doe fall they doe not fome at the mouth, but they doe defyle them selues other by vryne or by egestion, or both at once. *A kinde of the falling sicknes.*

The cause of this infirmitie.

Many Auctours in dyuers matters be of sundrye opinions, but for this matter I doe saye that for as much as it is one of the kyndes of the falling sickenes, it doeth take his originall of a reumaticke humour, oppylating the celles of the brayne, and the brayne so opilated and stopped, the pacient liueth pitefully vnto the tyme that nature hath remoued the cause.

A remedy.

For this matter a great circumspect must be had. First in the dyet of the pacient, for the pacient not onely in this kinde

of the falling sicknes, but in all other kindes must abstein frō white meates, and bese, hare flesh, and venison. And they must beware of clyming vp to high places, they must eate no Salades, Garlike, Ramsons, Onions, Chybolles, or Scalions, or such lyke thinges: ẏ pacient must refraine from eating of water foules, & from eating of the fatnesse of fysh, as Eles, Conger, and Salmon, or such lyke. And then vse the sedes and the rotes of Piony aswell in meates & drinkes, as to weare the rote and sedes about the necke, and purge ofte the head, and do as it is specified in the Chapiter named Epilepcia.

The.16. chapiter doth shewe of wartes.

Wartes. ACrochordones, is the greke word. The barbarus word is named Acroconides, in latin it is named Varuce. And some do name it Tubercula, loke in Tubercula. In English it is named wartes.

The cause of this infirmitie.

This infirmitie doth come of grosse and euill humours.

A remedy.

First with a a payre of sissers cut of the heades of the wartes, and then rub them with garlyke and bay salte stamped both together, do this fyre or seuen tymes. And laye ouer them a litile plate of leade. For this matter loke in the Chapiter named Tuber.

¶ Anthus is a croked elbowe, the Barbarous word is named ancha.

The.17. Chapiter doth shewe of a sicknes in the fleshe, which is puffed vp lyke a spong, the flesh being softe and the skinne dankish.

A kinde of hidropsye. ANasarca, or Iposarca, be the greke wordes. In English it is one of the kindes of Hydropsies, it is a waterish humour which runneth betwixte the fleshe and the skin, and some doth say, it is in the fleshe and the skinne. And this infirmitie doeth make the fleshe and the skin to puffe like a

sponge

sponge and doth make the flesh dankysh. Some auctours doth name this infirmitie Iposarca, & some doth name it Sarcites.

The cause of this infirmitie.

This infirmitie doth come of a salt waterish humour.

A remedy.

Fyrst vse a precise diet, not to eate contagious meates, than vse stuphes, and easy purgacions, as it appeareth in the Dietary of Health.

The. 18. chapiter doth shewe of casting vp of a mans meate.

ANastropha is the barbarus word. In greke it is named Anastrophæ. In English it is named a vomiting or castinge vp a mans meate as Catastropha is a quicke casting downeward of a mans egestion or sege, for the one infirmitie commeth not so fast vpwarde, but the other goeth as fast downeward. *Vomiting.*

The cause of this infirmitie.

This infirmitie doth come thorow great replecion of meates and drinkes, or els it commeth thorow the malyce of the stomake, or of lubrysation of the intestines or intrayles.

A remedy.

Fyrst mundifie the stomake with pylles of Cochée. And confort the stomake with Dyagalanga, & vse odiferous sauours, & good meates and drynkes, and haue a mery heart, for pencifulnes doth hurt the stomake.

For Anciloglossi, loke the Chapiters of Balbucientes, and in Mogilali.

The. 19. chapiter doth shew of burning of an harlot.

AMbustio meritricis be the latin wordes. In Englishe it is named, burning of an harlot, or of an hore. *Burninge of an harlot.*

The

The cause of this impediment.

This impedimbnt doth come when an harlot doth holde in her breth, and clapse her handes harde together & toes in like maner. And some harlot doth stande ouer a chafinge dyshe of coles, into the whiche she doth put brymestone and there shee doth perfume her self.

A remedy.

If a man be burnt with an harlot & do medel with an other woman with in a day, he shall burne the woman that he doth meddle withall. If one be burnt let them wash theyr secretes two or thrée tymes with white wine, or els with sacke and water. And if ẏ matter haue continued long go to som expert Chirurgion to haue help, or els the gottes wyl burn and fall out of the belly.

The .20. Chapiter doth shewe of a mans breth or ende.

The breth ANhelitus is the latin worde. In grèke it is named Asthma. The Barbarus worde is Anelitus. And in Englyshe it is named the breath or ende of man, the which other whyle doth stynk or hath an euyll sauour and dyuers tymes in many men it is short that he must puff and blow and gaspe for wynd.

The cause of this impediment,

This impedment doeth come from the brayne or els from the stomake, or els from the lõges, if it do come from ẏ longs, loke in the chapitre named msthma, if it do come out of ẏ head, reume which is putryfied and corrupted, infectynge ẏ brayne is the cause, and yf it do come by or thorow ẏ throte, it doeth come of putrified humour of ẏ stomake or els of corrutyon of the longes.

A remedy if thjs impediment come of the brayne.

First purge the heade and brayne with a gargarice, or with pyllpul. Elphangine. And then vse ẏ Electurari de Gemmus, or a confection de Pusto, or Tiriaca diatesseron, for this matter

ter loke in the Chapiter named Asthma.

A remdy if this impediment come of the stomake. First purge the stomake with Perapigra galem. Than take of Cloues the weight of vi.d. of Ligni Aloes, the weight of viii.d. of Galingale, the weight of vi.d. make pouder of this & drink of it morning and euening, as much as an Hasel nut. And vse to chewe in the mouthe a cloue without maces in the morning and after dinner and to bedward.

A remedy to pal or make sweete the breath, which vvay so euer it doth come.

First in the morning eate or swallow ii. or iii. cloues, & kepe betwixt ȳ gummes & the chekes ii. cloues, or els do as I sayd before. Or els take of Saueryan vnce, of Galingale halfe an vnce, of the wood of aloes a quarter of an vnce, make pouder of this, and eate or drinke a porcion in the morning, & a lytle after diner, & as much to bedward.

The.21. chapiter doth shewe of the squince.

ANgina is the latin worde. Sinachi or Chinanchi be the greke wordes. The barbarus wordes be named Squinancia or quinãcia. In english it is named the Squincy. *Squynce* The which is an impostum in ȳ throte, ȳ which doth let a mã to swalow ether meat or drink. And diuers tymes it doeth stop vp a mans wynde or breth. And ther be iiii kyndes. The first kinde doth not appere outwarde and that is death, except it be quickly cured. The second kynde doeth somewhat apere more inwarde then outwarde, and that is not so daungerous as the first is. The third kynde doeth appere bothe inwarde & outward, and that is not so periculus as the other be, how be it, it doeth continue longer then the other doth. The.iiy. kinde doeth onely appere outward, and in it is no peryll.

The cause of this infirmitie.

This infirmitie doeth come of Reume ascending from the head to the throte. And it may come of vaporous humours, discending from the stomake to the throte.

A remedy

A remedy.

Thre thinges is requisite to help these in firmities: The first is letting of bloud in a vayne named Cephalica. The second is to purge the head with the pylles of Cochæ. And the thyrd is to vse gargarices, & to vse Clysters. And than let the pacient for a space abstayn frō meate, except it be of the broth made of a chekyn, & let the pacient take Ydormel or Drimel. And take a lyttle peece of porke or bacon, or els a lyttle peece of a sponge, & incynet it in oyle Oliue & tye about any of these thinges a strong threde & let the pacient swallow in this matter and by & by pull it out againe and be sure of the thred that he that shall dō this feate in holding fast the threde, and to pul it out againe quickly.

The. 22. chapiter doth shewe of the Soule of man.

A Soule. ANima, is the latin word. In greke it is named Psichæ. In English it is named the Soule of man: The soule of man is the lyfe of the body, for when the soule is departed from the body, the body is but a deade thinge that can not see, heare, nor feele. The Soule can not be felt nor seene, for it is lyke the nature of an Angel, hauing wyll, wyt, wysdome, reason, knowledge and vnderstanding. And is partaker of good or euill, as the body and it doeth or hath deserued or operated. The soule also is a creature made with man and connered to man, for man is of two natures, which is to say, the nature of the Soule, and the nature of the body, which is flesche and blood, the flesche or body is palpyble and may be sene and felt. The Soule is not palible nor can not be seene nor felt, but bothe being together now and shalbe after the generall Resurrection in time to come, dothe, and shall dwe, sele ioy or payne. &c.

It is not the soule onely doeth make a man, nor the bodie of a man is a man, but soule & bodie connered or ioyned together maketh a mā: and ẏ one decepered frō ẏ other be of ii. natures as I haue sayd, vnto the tyme ẏ they doe mēte againe at the

day

day of dome. Therefore let euery man in this life so prouyde by the merite of Christes passion that soule & body being perfit man may enter into euerlasting ioye and glory to be in heauen with God. The electuary of Gemmis: and the confection named Alchermes be good to comforte the soule or the spirites of man, soule and body being together here in earth.

The. 23. chapter doeth shew of a mans mynd.

ANimus is the latin worde. In greeke it is named Thimos. In English it is named a mans mynd. The mynd of a man is very mutable and inconstant, more in one man then in an other, but the most part might be amended. *A mynde*

The cause of this Mutabilitie.

This mutabilitie doth come thorow wauering & incõstant wittes, lacking loue & charitie to God, to a mans owne selfe, & to his neighbour, regarding more other sensualitie, or prodigalitie, couetis or lucre, thẽ the wealth and profit of the soule. Yea ỳ mynd of man is so occupied about worldly matters and businesses, that God and the soule of man is forgotten, by the which great daungers foloweth.

A remedy.

First let euery man reconcyle him selfe in and to God, and not to set by the worlde, but to take the worlde as it is, not being parmanent no abyding place, but to lyue as one should dye euery houre. And if a man may haue this memory, he will not be mutable, nor set by the worlde, but constant hauing euer a respect to god his creatour, and to his neighbour which is euery man where so euer he dwell.

The. 24. chapter doeth shew of a byle named Antrax.

ANtrax is the latin word. In english it is named a Felõ, & is like a carbocle, but not so great in quãtitie or substãce. *A Felon*

The cause of this infirmitie.

This infirmitie doeth come of a venemous matter, and otherwhile

therwhile it doth come of interial cause, or of an exterial cause The interiall cause doth come of some euil humour, the exteriall cause doth come of some venemous stinging of a worme

A remedy.

If it do come of an euil humour, eat Triacle & make a salue or a plaister of triacle and laye vpon the place. Or els take the white of a raw egge and put in salt to it and beat it wel togither and make a plaister.

For Antiades, loke in the Chapiters named Glandule and Cherade.

The. 25. Chapiter doth shewe of a mans ars or fundement.

An ars, ANus, is the Latin word. In greke it is named Grans. In Englishe it is a mans ars, let euery man kepe that place cleane. And let no man make no restrictions that nature wold expel, other by egestion, or by ventositie. In the aforesaid place is ingendred the pyles or Emerodes, Fystles, and Festures, Cankers, the Pores, and Ficus in Ano, and diuers tymes the longation which is the ars gut, doth fall out of the body, and otherwhile many men can not kepe their egestion but slepyng and waking they doe defyle them selues, for all such matters loke in the Chapiters of the prenominated infirmities.

A remedy for falling out of the fundement.

First beware of taking colde in that place. And beware of costifnes. And kepe the ars & buttockes warme. And sit not on the colde earth, nor vpon stone or stones, nor vpon no harde thing, but take somewhat vnder the buttockes, but onely for falling out of the longacion, or ars gut, but for all other infirmities that may be in the longacion ingendred.

For falling out of the longacion.

Take of Myrtilles. iij. vnces, of Juneper cut in small peces iiij. vnces, seth it in water and washe the place. And after that make a perfume of Juneper & sit ouer it. Or els make a perfume of Benguin, Myrre, or Frankensence. Or els take the

the inwarde rine or barke of an Oke, seeth it in water with Galles & washe the place, & drinke of Galbanū with stale ale, and lay the substance of it to the nauel, it is good for the falling of the moder. Also for these impedimentes in a mans fundement or ars, is good to anoynt the place with oyle of linesedes

The. 26. Chapiter doth shewe of an hote vlceration in the rough of the mouth.

APhtæ, is the greke word. Alcola, is ȳ barbarus word. And Vlceracio in palato be the latin wordes. In Englishe it is named a hote Vlceracion in the rough or palat of the mouth. *Vlcers.*

The cause of this infirmitie.

This byle, or vlceracion in the palat or rough of the mouth, is ingendred of a hotte stomake, fuming and meeting with reume at the vnels in the rough of the mouth, and that is the cause of this impediment.

A remedy.

First qualifie the hotte and the vaparous fumositie of the stomake, and the reume the which doth discend out of the head to the vnels, as it doth appere in the Chapiters named Stomachus, and vnele. And who soeuer that would haue help for the mouth, or for the tonge, or for the eares, for the teeth, for the nose, for the eyes, or for any dolour or peyne, the which may be in these partes or places, let them vse otherwhile sternutacions, and pilles of Cochée. And once or twise a moneth, let them vse gargarices to exhaust and drawe out the reume out of the head, the which reume is the cause of many inarmities in mans body, as it doeth more largelyer appere in the Chapiter named Reuma.

For Anathomia, loke in the Introduction of knowledge.
For Apepsia, loke in the Chapiter named Gruditas.

The. 27. chapiter doth shewe of a mans appetyde.

APetitus, is the latin word. In English it is a mans appetyde to meat. There be diuers apetides, some be naturall

and

Appetide and some be vnnaturall. And one appetyde is without order, and that is when a man would eate and can not. And some haue lost their appetyde that they haue little stomake or none to eate any meate. A naturall appetyde is to eate in due order and due tyme, after a digestion. An vnnatural appetyde is to eate and drinke at all tymes without dewe order, or to desyre to eate rawe and vnlefull thinges, as women with childe doth and such lyke.

The cause that a man hath lost his appetyde.

The cause of lesing of a mans appetyde is that the stomake is replected with euil humours. And it doeth come other thorow sicknes, or els it commeth of to much drinking in ẏ morning, or els it doth pronosticate sickenes to be within shorte tyme.

A remedy.

First refraine early drinking, than purge the stomake with pilles of Cochie, and vse to eate the confection de Aromatibus, and so is the sirope of Wormewood good for that matter.

A remedy for women that haue vnlefull lustes.

I haue knowen that such lustes hath bene put away by smelling to the sauour of their owne shoes, when they be put off. In such lustes it is best that womē haue their desire if it may be gotten, for they shall neuer take surfet by such lustes.

The. 28. chapiter doth shewe of the Apoplexi.

Apoplexi APoplexis, is the gréke worde. Apoplexia is the Barbarous worde. In latin it is named Percussio. In Englishe it is named a sodeyne striking downe, taking away a mans wit, reason and mouing.

The cause of this infirmitie.

This infirmitie doeth come of a colde humour, the which doth opilate or stop the bentrycles of the brayne, and doth fill the celles of the head. And some say it is a colde and a grosse Apostumacion that lyeth in the hinder part of the head.

A remedy.

First purge the head, and vse this sternutacion. Take of Elibozus albus, of Peper, of Castozy, of eche. y. drames, make pouder of it, and blowe oz snuffe a tittle in the nosethzylles. And vse clisters and fricacions with salt and warme vineger. And vse Drimel diuretike, & Drimel squilitike, and purge the matter with Peraruffi, oz els with Peralogodian. And ý medecines the which doth serue foz Epilepsia, which is named in English the Falling sickenes, oz the foule euill, will serue foz this sickenes.

The. 29. chapiter doth shewe of impostumes generall.

APostema, is the latin wozde. In greke it is named Apostima. In Englishe it is a postume. A postume is no other thing but a collection oz a running together of euill humours. And some be interiall, and some be exteriall. The interiall Apostumes be eyther in the head, in the stomake, in the lunges, in the splene, oz in the bowels. The exteriall apostumes be in the flesh, vnder the skin. *Apostume.*

The cause of this infirmitie.

¶All apostumacions dō come by corrupt bloud, oz els by congeiled fleume, oz fleume vnnaturall. Oz els by coler, oz els by melancoly. If the impostume doe come of corrupt & infectious bloud, then the impostume is named Flegmon. And if it come by congeyled oz vnnaturall fleume, the impostume is named Zimie, and some doe name it Zumma. And if the impostume doe come by coler, the impostume is named Herisipula. And if the impostume do come of melancoly, oz coler adusted, then the impostume is named Cancri oz Scliros. Yet there be many other impostumes the which doe come of mixt humoures, as the botch and byle, and such lyke. These impostumes that be interiall and can not be seene, be moze periculus thē they the which a man may see and feele. Foz this matter and foz a remedy, loke in the pzoper names of the impostumes, and specially in the Chapiter named Suffocacion oz Suffocacio.

The. 30. chapiter doth shewe of the Citryne water in mannes body.

Citrine water.

AQua citrina be the latin wordes. In Englishe it is named citryne water, lyke the colour of an Orenge which is ingendred in the body. In greke it is named Hidor medicon.

The cause of this impediment.

The cause of this impediment commeth of superabundance of Citryne coler and euill humours.

A remedy.

Vse pilles of Mesereon. y. times in a wéeke. And beware of eating of broiled meates, of fried and burnt meates, and of al maner of meates that is dried in the smoke, & of crusts of bred of pie crustes, & cake breade, & sodden bread & sower drinkes.

The. 31. chapter doeth shew of a sore in the eyes

Sore eyes.

ARgemata is the barbarus worde. In greke it is named Argema. In English it is named a sore in the eyes, for a white doth growe ouer the blacke of the eye, and the white of the eye is red. In latin it is named Albugo or Nebula.

The cause of this impediment.

This impediment doth come of reume, and of corrupt blud, the which doth distill out of the head to the eyes.

A remedy.

First purge reume, as it doth appere in the Chapiter named Reuma, & than make a plaister with the white of. y. egges, & beat it wel together, & than put to it a little hony, & after that put to it flere or towe, and to bedward lay it ouer thy eyes and let it lye al night, and in the morning wash the eyes with cold water, & a fyne cloute, do this. iij. nightes one after an other.

The. 32. chapter doeth shew of the gout Artheticke.

The goute artheticke.

ARthetica is the Phisick word. In latin it is named Morbus articularis. And in greke it is named Articularis. The

Barba-

Barbarus word is Gutta artetica. In English it is named the Arthetike passion, or the goute Artheticke, it is a peyne or a passion of the ioyntes, for it will runne from one ioynt to another, for the matter or the humour is so subtill that it will discend and ascend into the ioyntes, and otherwhile the peyne is so vehement that it wil breake the ioyntes. And this is named the very goute, there be other kindes of goutes named Chiragra, Podagra, Sciatica, as it doth appere in their Chapiters.

The cause of this infirmitie.

This infirmitie other it doth come of corrupt bloud, or els of a fleumatike humour, or els of a colericke humour, if it doe come of blud or of reumaticke fleume, the place wil swel & be red, & the veines wil be full, if it do come of coler, the place do not swell greatly but is dry, & the place wil pricke and burne.

A remedy.

First beware of contagious meates & drinkes, as new ale, new bere, read wine, new hote bread, oysters, Eles, muscles, samon, dog fysh, raye or thornebacke, fresh befe, water foules, gose & ducke, and such like, be not costiue, & vse gentil purgacions, & beware of ryot & late drinking, and taking of cold on the feete, or going or rydinge wete shodde or boted. Than vse stuphes, & these oyles if the matter come of colde humours the oyle of Walnuts, Oleum vulpinum, Oleum philosophorum, and Oleum de lapide gagatis. If the matter do come of heate, than is good Oleum de Ranis.

The. 33. Chapiter doth shewe of the eye when it is bloudshot.

A Tarsati is the Araby worde. In latin it is named Macula. In English it is when the eye is bloud shotten, and some say it is a blemish in the eye. *A bloud shottē eye.*

The cause of this infirmitie.

This impediment doth come by a strype or a blow or some other casuall hurte by some euyll chaunce, or els of some euil humour, loke for this matter in the Chapiter named Macula,

in the Extrauagantes.

A remedy.

Take of the whyte of.y.egges, and beate it to a waterishe spume, than put in two and.iij.nightes one after an other lay such plaisters ouer the eye or eyes, & in the meane space hang ouer the eye or eyes a grene sarsenet cloth, and plonge the eies in colde water.

The.34. chapiter doth shew of Arters.

Arters. ARterie is the greke word, and the Latin worde. In Englishe it is named Arters. Arters be lyke vaynes, in the which be the vital spirites, hauing their beginning of ý hart. And vppon the arter doeth lye the vaynes, except it be in the backe, where as a great arter named Trachea, doeth lye vpon the vayne. To the arters doth fal displeasures, as by brosing, lifting, and otherwise hurting them, for such matters vse to annoynt the body with oyle of Turpentine.

The 35. Chapiter doth shewe of pushes and whelkes in the head.

ASaphati is the greke word. In Englishe they be named whelkes or pushes, the which be red, and they be in the rotes of the heare, and in the skin of the head. And there be.ij. kyndes, the one is moist, and the other drye.

The cause of this infirmitie.

The pushes which be drye commeth of coler adusted, and they the which be moyst, doeth come of corrupt bloud mixte with fleume.

A remedy for drye pushes.

Take of Camomil an handfull, of Fenugreke an vnce, of Rose leues an handful, seth this in white wyne and wash the head.v.tymes at night. Or els take the oyle of Linsede.ij.vnces and anoynt the head.vij.tymes.

A remedy for moyst pushes or whelkes.

Take

Take the rust of yron the which doth lie about ye Smithes handfile.y.vnces, of Brimstone an vnce, of the pulpes of coloquintida halfe an vnce, beat this together & put it into a pinte and a halfe of white vineger, and washe the heade.iij.or.iiij. times with it. Or els take Arsneke & mortify it.y vnces, mix it with grece & with the oyle of Bayes, & anoynt the head.iij. or.iiij.tymes.

The.36. Chapiter doth shewe of wormes in a mans belly, named Astarides.

Wormes.

Astarides, is the Greeke word. In English it is little small wormes, the which most commonly doth lye in the longacion otherwise named the ars gut. And there they will ticle in the fundement.

The cause of the breding of such wormes.

Such wormes be engendred of coler or of fleumatike humours.

A remedy.

The vsage of eating of Garlyke doth kill al maner of wormes in a mans belly, as it doth more largelyer appeare in the Chapiter naned Lubrici. Or els take of the iuyce of Lauader cotten & put to it ye pouder of wormeseede, & drink it.iij.tymes euery morning fasting, and drinke not an houre or.y.after.

The.37. Chapiter doth shewe of the purifying of the flesh.

Putrifying of the flesh.

Achachilos is the greeke word. The barbarus word is named Achachilis. In English it is putrifying of the flesh, for in some men the flesche shalbe putrifyed and corrupted to the bone or bones, Achachilos cõmeth of two wordes of Acia, the which doth signify in the Araby tonge corruption. And of Chilos, a Greeke word, which is to say iuyce.

The cause of this infirmitie.

This infirmitie doeth come of a venemous matter as by some melancolye humour, or by stinging of a venemous

worme or serpent. A remedy.

First take ye dregges of wine & mire it with an vnce of ye pouder of roche Alome, & wash & scoure the place with it, thã take of the bran of beanes, & of the bran of barly. vj. vnces, of ye sedes of Nettels made in pouder an vnce, mire this together with the iuice of wormewood & hony, & make a plaister. Or els take of the oyle of Roses. iiij. vnces, of wax. vj. vnces, incorporate this together. And whã it is cold, put to it. v. vnces of Ceruce that is washed. Than take of ye pouder of Henbane sedes the weight of. xij. d. of black popy sedes made in pouder ye weight of. xij. d. & make emplaisters of this & lay them to ye sore place. Also for this matter is good Unguentum egiptiacum.

For Asse, loke in the Chapiter named Nicta lopis.

The. 38. chap. doth shew of one of the kinds of the hiedropsies

Kindes of hidropsies

A Stites or Asclites be ye greke words. The barbarus men do name it Alchites or Asclites. In english it is one of ye kinds of Hiedropsies, & is engendred in ye belly, for the belly wil bol and swel, & wil make a noyse as a botel halfe full of water.

The cause of this infirmitie.

This infirmitie doth come of superabundance of water in the belly. For loke as the Timpany commeth of wind, so doth this sickenes come of abundance of corrupt water.

A remedy.

First vse Trocis. de lacea, & vse purgacions & clisters & suppositors. And if it be ouergrowne there is no remedy without incisiõ or cutting of ye belly. And in this matter there must be of coũsel expert phisiciõs & chierurgiõs, ye which be expert in incisions. And after ye to wash the guttes in white wine, & than to stich vp the place agayne & to minister salues according to the matter: & let the pacient vse a precise diet in meates and drinkes. First not to drink no new ale, nor new bere, nor syder. Also the pacient must refraine from eating of new bread, & sodden bread. Also to abstaine frõ al maner of white meats, specially hard chese, & in no wise to eate any sort or kynde of nuts. Also the paciẽt must not eat no maner of fruites, nor no other thing ye which ingẽder wind. Also ye paciẽt must absteni

frõ al kind of shewes & potages. Also not to eat fresh bẽfe & al other stirring meats, as al maner of waterfoules al wel wyld as tame. And also ỳ paciẽt must abstein frõ eating of Eles, samõ, fresh hering, dog fish, ray, thornbacke, & other such like fyshes. Also salt meats is not good, & no more be beanes & peson for any man or woman hauing this aforesaid sickenes.

¶ The .39. chap. doth shew of Asmaticke persons, the which be short wynded.

ASthma is the greke word. Asma is ỳ barbarus word. Anhelosi or Suspiciosi, or Constrictio anhelitus, be the Latin wordes. In English it is named shortnes of wynd. *Shortnes of wynd.*

The cause of this infirmitie.

This infirmitie doth come other by Viscus or tough fleume being in ỳ pipes, or els by some apostumaciõ in ỳ pipes, or els there is some fault in ỳ lunges that the lunges is putrifyed.

A remedy.

A cõfection of muske is good. Also loch de pino, loch de squilla, loch alfescota be good, & so is ỳ sirupe of Isope, & the sirup of Calamint. For I haue practised these thinges, & haue sped well. First I haue made a ptisane vnder this maner. Take of Enula cãpane rotes, picked & made clene, & cut in slices. vij. vnces, of ỳ rotes of fenel washed, & ỳ pith pulled out. vj. or. vij. vnces, of Anes sedes half a pound, of figs half a pound, of great resõs ỳ stones pulled out a quartrõ of a poũd, of Isope iij good handfuls, of barly clensed. v. hãdfuls, seth al this together in. y. galõs of running water, to half a galõ, & xv. dayes I haue geuen to my pacient morning, none, & night. ix spenefuls at a time, and at the xv. dayes end I haue geuen pilles of Cochée, and after that I haue ministred Diasulfur, and haue made many whole. Also the confection of Philony of the first inuencion is good: And so is to anoynt the stomake with the oyle of Philosophers, named in latin, Oleum philosophorum. And beware of Nuttes, Almons, Chẽse, and milke, and cold. And the pylles of Agaricke is good for this sickenes.

For Athoromata loke in the chapiter named tubercula.

For Ascelle, loke in the Chapiter named Fefor assellarum.
For Atrabilis, loke in the Chapiter named Cardiaca passio
For Anditus, loke in the Chapiter named Aures.
For Auriga, loke in the Chapiter named Hictericia.

The.40.chapiter doth shewe of a mans eares.

Eares. AVres is the latin worde. In Englishe it is a mans eares, the which be the organs of hearing. And in the eares bee many infirmities, as singing in the eares, apposthumacion, pushes, or whelkes, wormes, and defnes, and such lyke.

The cause of this infirmitie.

This infirmitie doth come of corrupcion of the braine, and by opilacions, and euill humours.

A remedy.

If there be any peynes in the eares, the oyle of bitter Almons is good, and so is oyle of Bëen.

If there be any ringing or noyse in the heade, loke in the Chapiter named Tinnitus aureum.

If there be any ventoütie in the eares, instill into the eares the oyle of Nardine.

If there be any defnesse in the eares, loke in the Chapiter named Surditas.

If there be pushes or whelkes in the eares, loke in the Chapiter named Pustule.

If there be wormes in the eares, loke in the Chapiter named Vermes.

If any Apostumacion be in the eares, the oyle of bitter Almons is good.

If there be any other impedimentes in the eares, you shall fynde it out in the Chapiters of this booke.

Put nothing into the eare that is colde, but let it be a little warme.

Thus endeth the letter of.A. And here
foloweth the letter of.B.

The

The.14. Chapiter doth shewe of a stutting or stamering.

BAlbucies is the latin worde. In Englishe it is named stutting or stamering. In greke it is named Magillali or Ancinogloli. *Stuttinge or stamering.*

The cause of this infirmitie.

This infirmitie doeth come thræ maner of wayes, one doth come by nature. The other doth come by humiditie of the senowes of the tongue, and the third commeth to be in the company of a stutter or stamerer.

A remedy.

First as stutting that doeth come by nature, it can not be holpen, except it be reformed in youth by some discrete tutor. If it do come with being in the company of a stutter or a stamerer, a man must refrayne the company of a stutter. If it doe come by the humiditie of the senowes, this is ẏ remedy. Take of Basil an handfull, of Couselippes an handfull, sæth all this together in white wyne, and drinke of it morning, none, and nyght, thus continue xv. dayes. Or els take vi. or vii. figges, or vi. or vii. faire graines of Castory, beat this together with clarified hony: and then diuers tymes put the quantitie of a Nut vpon the tongue, & vse thræ times a wæke of gargarice.

For Barba, lesing of the heaire of the beard, loke in the chapiter named Alopecia.

For Basilica, loke in the chapiter named Principall veyne or Mediana.

The.42. chapiter doth shewe of a greedy appetite.

BVlimos is the greke word. Bolismus is ẏ barbarus word. Ingens fames be the latin wordes. In English it is named a great hunger, how be it when these the which hath this impediment, if they doe eate gredely a morsell or two, they be satesfied. *Honger*

The cause of this impediment.

This impediment doeth come of a colde stomake.

A remedy

A remedy.

In this impediment I do aduertise all men and women, first to vse odiferous and redolent sauours, as Amber de Grece, Storar, Calamint, Lignum Aloes, Cloues, Lapdanum, and Nutmeges. And to reuocate this inordinate appetide. I wold that a Cockerell or a pullet myght be sodden or rosted, & with butter and vineger asperged, with the premisses, & to drink to it Muscadel or Bastarde, or Elegant, but in any wyse see that the body be not constupated, so that the paciēt may haue dayly a naturall egestion, other by course of nature, or els by suppositors, or els by some other easy purgacions.

The. 43. chapiter doth shewe of a horsenesse.

Horsenes. BRanchos is ye greke word. Branca, is ye barbarous word. In latin it is named Rancedo, in english it is named horsenes

The cause of this impediment.

This impediment doth come of reume discendinge from the head to the throte. And some saye it is a reume discending frō the head to the chaekes or throte. And some do say it may come by opilacions.

A remedy.

For this matter first purge fleume, vse gargarices and sternutacions, and vse pilles of Cochae, & vse to drink buttred ale, or buttred beere, & for a space which is to say, iii. or iiii. daies, keepe the pacient warme, that he doe not come into the open ayre, and let there be a good fyer where the pacient is.

The. 44. Chapiter doth shewe of a push or an impostume in the eye.

Apostue. in the eye BOthor is the Araby word. In latin it is named Pustula or Appostema. In English it is named a push, a wheale, or an impostume in a mans eye. And ther be some auctours saith that it is a lyttle white whelke or wheale in the face, named as I doe thinke, an ale pocke. And some auctours saye it is a wheale in the mouth or tounge.

The

The cause of this impediment

This impediment doeth come of late drinking or surfetings disorder or diet in drinking of wyne strong ale or beere out of due tyme.

A remedy.

First vse temperance in drinkinge to late, than take of the ashes of wylowes, and myre it with vineger & wash the place. Or els take of the bran of Cocle and myre it with the iuice of Radish, and wash the place. Or els take of the pouder of Radish myre it with vyneger and wash the place with a fether, or a fyne lynnen cloth.

The.45. chapiter doth shew of an impostume growing in the throte or necke.

BOcium or Nauta be the Latin wordes In Englishe it is a swelling the which doth grow in the throte & in the necke. *Apostũe in the necke.*

The cause of this infirmitie.

This infirmitie doth come of reume distilling from the head to the aforesayd places, it may come of corruption of bloud. And there be two kindes, the one is naturall, the other is accidentall, natural bocions commonly children hath, & so hath yong persons that be full of reume, accidentall bocions commeth to age, or by mischaunce.

A remedy.

First eate no Nuts, nor hard cheese, nor freshe biefe, and vse the medicines, the which be in the Chapiters named Sephiros and Scrophule.

The.46. chapiter doth shewe of a mans codde.

BVtsa testaculorum be the latin wordes. In English it is a mans Codde, in the which diuers tymes doeth ingender diuers diseases, as the thre kyndes of hernyes, and otherwhyle the siphat is relaxed or broken, that the Guttes of manne doeth fall into the Codde, and then it is named a Rupture. And otherwhyle the Stones may be inflated *The Cod.*

and

and inflamed and swollen. A remedy for all the which loke in Chapiters of the aforesayd sicknesses and infirmities.

The.47. chapiter doth shew of a mans armes.

An arme BRachium is the latin word. In English it is a mans arme, the armes of man may haue diuers impedimentes, as the goute named Chiragra Also in the armes may be aches, in the ioyntes and bones, for the goute in the armes, loke in the chapiter named Chiragea, and for aches and peine in the armes, vse seare clothes that be attractiue. Or els take of the oyle of Turpentyne and myxe it with aquauitie, & anoynt the place or places.

The.48.chapiter doth shewe of an impostume, or swelling in the face.

A swellinge in the face. BVriga is the latin word. In English it is named an impostume or an inflacion, the which is in all the whole face of man. Some doctours doth name this infirmitie Ruonia. And some do name it Gutta rubea. There is great difference betwixt Gutta rubea and Gutta rosea, for the causes of the infirmities be not lyke, as it shall appere in this Chapiter, & in the Chapiter of the other infirmitie or impediment named Gutta rosea.

The cause of this infirmitie.

This infirmitie doth come of a venemous matter ascending out of the stomake meeting with reume that would discende or dystill out of the head. And the one ascending and the other dyscending, and meeting both togither, behemently doth cause the vapors to breake out, and doeth make apostumacion.

A remedy.

First for this matter Flebothomy is very good, and so be purgacions of pylles of Fumitory, and the pilles of Cochee. Also the sirupe of Munifer is good to take of it, morning & euening. And the medecines, the which be in the Chapiter named Undinia be good for this impediment.

The

¶The .49. chapiter doth shewe of a grosse impostume named Bubo.

BVbo is the latin word. In Englishe it is named a grosse impostume. And there be certeyne kindes, some be pestiferous, and some be not pestiferous. *Apostom.*

The cause of this infirmitie.

This infirmitie doth come vnder this maner, grosse fēding doth make grosse humours, and grosse and corrupt humours doth make many diseases, specially it doth ingender this aforesayde infirmitie.

A remedy.

If this infirmitie do come of a pestiferous matter loke in the Chapiter named Carbūculus. If it do come of no pestiferous matter. First take a clister, or a suppositor, or some easy purgacion. And after that take of oyle oliue an vnce, mixt with bay salt, and lay it ouer the sore. And after that if it do not breake make an incisiō or a corrosiue. And then vse salues with tētes attractiue. And the matter abstracted which is the cause of the anguishe or paine, then I do say as the Philosopher doeth say. Deficient causa defecit effectus, that is to say, take away the cause, or els the cause lacking, the effect is to no purpose. Or els take the matter as thus. Take away the cause of the sicknes And the sicknes can doe no harme, but health shall folow. And the cause not takē away of the infirmitie, ȳ sicknes must nedes remayne and continue in the body, or els in some perticuler member it must rermayne or rest.

Thus endeth the letter of. B. And here foloweth the letter of. C.

The .50. Chapiter doth shewe of an infirmitie the which is concurrant with an hyedropsy.

CAcecia, or Cacexia, or Cathesia, be the greke words. In latin it is named Mala habitudo. In Englishe it is named an euill dweller, for it is an infirmitie concurrant *An euill dweller.*

with

with the hidropsies.

The cause of this infirmitie.

This infirmitie doth come thorow euyll, slacke, or slowe digestion.

A remedy.

Vse the confection of Alkengi, and kepe a good dyet, and beware of drinking late, and drink not before thou do eat somewhat, and vse temperate drinkes, & labour or exercise the body to sweat. I was in this infirmitie, and by great trauaile I did make my selfe whole, more by labour than by phisicke in receytes of medicynes.

The 51. Chapiter doth shewe of a mans heeles.

A mans heeles.

CAlcanei is the Latin worde. In Englishe it is named the hæles of a man or woman, the which may dyuers tymes haue infections, as the goute, strayning, the crampe, the kybes, and such lyke.

A remedy.

First kepe the fæte from colde, & than take of oyle of netes fete & put to it a litle oyle of Turpentine & anoint the heles diuers tymes & ofte. Or els take of Fenel. y. handfuls, of Smalage. y. handfuls, of Malowes. iij. handfuls, seth this in wyne or dregges of wine, & put therto Dere suet, & wash the heles ofte.

For Calculus, loke in the Chapiter named Nefresis.

The. 52. chapiter doth shew of the pipes of the lunges.

Pipes of the lungs.

CAnales pulmonis be the latin words. En English it is named the pipes of the lunges, or the canes of the lunges, the which diuers tymes be opilated or stopped.

The cause of this opilation.

There is nothing that doth opilate or stoppe these canes or pypes, so much as viscus fleume doth.

A remedy.

First eate no maner of fyshes nor sinewes, the which will adhere

adhere or cleue to the fyngers in the eating, drinke no redde wyne, nor thicke or muddy ale or bere, specially if it be new, eate no newe breade, nor Almons, nor Nuttes, nor white meates nor tostes. And for this matter eyther eate Garlyke or els Locsanum de pino And a Ptysane is very good, & than take a drame of pilles of Cochæ, or els some equiuolent purgacion, and beware of to much venerious actes.

For Cacexia, loke in the Chapiter named Tacecia.

The.53.chapiter doth shewe of a canker.

CAncer is the latin worde. In English it is named a Canker, the which is a sore the which doeth corode and eate the flesche, corrupting the Arters, the veynes and the sinewes corodding or eating the bone, and doth putrifie and corrupt it, and then it is seldome made whole. *A Cãker*

The cause of this infirmitie.

¶This infirmitie doth come of a melancoly humour, or of a Colerycke humour adusted, or it may springe of an hurt or a harme taken, and not loked vnto betyme, doth fystle and festure.

Aremedy.

If the bone be blacke there is no remedy, but to cut of the bone flesche and all, specially if it be in the arme or legges, if the bone be not putrified, first scoure the cankerous place. iij. or. iiij. dayes with white wyne. After that take burnt leade & mixe it with the oyle of Roses and anoynte the place dyuers times, and vse pilles named Pillule Inde. And after that take of white Popy an vnce, of Opium and Henbane, of eyther of them a dram, of Gumme arabicke halfe an vnce, of the oyle of Roses iiij vnces, incorporate this together and anointe the Canker ofte. Or els vse the oyle of Juneper. Or els take of Terre sigillate, of bole Armoniake of eche an vnce, of Ceruce of Muscilage, of eyther halfe an vnce, compounde all this together with the iuyce of Letuse, & the water or iuice of houseleke, and vse Perologodion, and the confection of Hamerh.

The

The. 54. chapiter doth shewe of swellinges

Swelling. LAncrena is the Latin word. In English it is a swelling the which may be in euery member in a man, hauing a grænish colour or els a blacke colour.

The cause of this infirmitie.

This infirmitie doeth come of melancoly humour if it bée blacke. And if it be grœne it doth come of cytrine colour.

A remedy.

¶ In this matter purge coler and melancoly. And for this matter Flebothomy is good, if so be strength and age wil permit it, & take of hony half a pinte, the white of. iij. raw egges, of barlye an handful, incorporate this together & make a playster. Or els take of Rapes. iij. vnces, stampe them together with hony and make playsters.

The. 55. chapiter doth shewe of a canine or a dogges appetyde.

A canine appetyde. CAninus Apetitus, be the latin wordes. In English it is named a canyne or a dogges appetyde, or it may be named an vnsaciable apetide to eate. In grœke it is named Achinodis otexis, which is to say in latin, Canina appetencia. In english it is named as I haue rehersed.

The cause of this infirmitie.

There bée two kyndes of this infirmitie, the one doth come of a melancoly humour, ascending from the splene to the orifyce of the stomake, or els it may come of a colde distemperaunce of the stomake. The other kynde doth come thorow a hote lyuer, and a hote stomake. And thus shall you knowe the one kind from the other if it do come of a melancoly humour, a man shall haue a running stomake to eate what so euer hée can get. And when the stomake is ful repleted, then it is troubled, and then the pacient is prouoked to vomittinge. And after that the stomake is so euacuated or empyre, then

then the pacient doth fall to eating agayne. There is another canine appetyde, whith is, when a man is euer hungry & is neuer satisfied, nor is not wel but when he is eating or drinking, ignorant men will say that such persons hath an eaton in the belly.

A remedy for the first impediment.

First purge melancoly with Diasene & the stomake, & thē vse to eate fat meates, as Gose, Pyg, and such lyke, & drinke god drinckes. And if it do come of Fleume let the matter be digested with Dranū & Calamint, & with Anis sedes, & Fenel sedes, & purge the matter with Perapigra or such like. And vse to eate meates the which ingēder fleume, as potage made of mylke and apples and such lyke.

A remedy for the second impediment.

First rectify the Liuer & stomake frō their caliditie or heat, and vse grosse meates, as Bese, Beanes, hard egges, tripes, podinges, and such lyke, & anoint the backe & the stomake with oyle of Myrtilles, or the oyle of Roses, or the oyle of Sumacke. And for this impedimēt vse no sauces, specially sowre sauces that doth prouoke an appetyde.

For Camo loke in the Chapiter named Combustio.

The, 56, Chapiter doth shewe of the heare of a man.

CAppillus or Capilli be the latin wordes. In greke it is named Thrix. In English it is heare of a mans head. Crinis is the latin word for a womans heare. Pili is the latin word for beastes heare. And all maner of heares be ingendred and doth come of a grose matter or fume being hote, wherefore this cōmon prouerbe is vsed in latin, that Vir pilosus semper est luxuriosus, that is to say, man ý is ful of heare is euer venerious, vnlesse grace (as I say) worke aboue nature. There be. vij. principall colours of heares. There is first alborne heare, yelow heare, red heare, black heare, sterē hear, gray heare, & whyte heare. Alborne heare, and yelowe heare commeth of a gentill nature, grounded vpon a god compleriō *Heare.*

which is bloud, fleren heare is engendred of fleume, the red heare is engendred of the multitude of grosse humours, specially of grosse bloude. The blacke heare commeth of colericke humours mixt with melancoly humours. The graye heares doe come of the defection of naturall heate, or els it doth come of corrupt fleume. Euery heare hath a hole, and beside euery heare is a pore where the sweat doth come forth. The heares of man haue diuers impedimentes, it may bee eaten with wormes, it may fall of, it may stinke.

For falling of the heare, loke in the Chapiter named Alopecia.

A remedy.

If ye heare be eaten with wormes, take a pinte of white wine and stampe. iij. heads of Garlyke with. y. handfuls of wormewood & boyle al together and washe the head. Or els an oyntmēt named Psilotium. Or els desolue an vnce of Aloes cabalin in a pynte of wyne and washe the head ij. or. iij. tymes.

To make heares to growe and that they shall not fall.

Take of the oyle named in latin, Olium costinum, & anoint the head with it ofte.

To make heares to fall.

Take of arsnecke an vnce, of vnslaked lyme halfe an vnce, myre this together with vineger, and washe or anoynt the place diuers tymes. Or els take of the oyle of Henbane, of the oyle of Mandragor of eche halfe an vnce, compounde this with the bloud of a backe or a flytter mouse, and anoint the place.

¶The. 57. chapiter doth shewe of a mans head.

The head. CAPUD is the latin worde. In gréke it is named Cephales. In Englishe it is named a mans heade, the which is the seate of the soule, and therefore when the head doeth ake all the body is out of temper. In the head

may

may be many infirmities, as the Apoplexi, the Scotomy, the Megrym, the Sowd, the Premises, the falling sicknes, and diuers other infirmities besde aches, as it shal appeare in their Chapiters. As for aches in the head be many. First there is an ache ý which doth come by extreme labour. There is an ache the which may come by superabundance of reume. Then is there ache the which doeth come by extreme colde. There is an ache the which may come by aryditie or drinkes in the head. There is an ache the which may come by a bilos humour or by some Apostumaciõ. There is an ache the which may come by or thorowe dronkennes. There is an ache in the head, the which may come by ventositie. There is an ache the which may come by a blowe, a strype, or a fall, or any great hurt in the head. There is head ache, the which may come by any maner of feuer, and by other certaine sicknesses. And besyde all these, aches may be in the head thorow the calyditie or heate of the sonne, or by interporancy of the ayer corrupted. And it may come by the euyll operacion of the planets and signes.

A remedy for all these premisses,
except dronkennesse.

First vse in all thinges temperaunce, and an order in all thinges, rule the body that it fall not into infirmities, and purge the head oft with gargarices and with sternutacions, with pilles of Cochée, Pillule aggregate. Perapigra Galeni, or Perahermetis, or Peralogodian ruffi, & Aqua melis is good.

The. 58. Chapiter doth shewe of a carbocle or botch.

CArbunculus is the latin worde. Altoin is the Araby worde. In English it is named a carbocle or botch, carbunculus, is deriued out of a word of latin named carbo, the which is a cole in English, for this infirmitie hath the propertie of a cole ý is hot burning, for a Carbocle doeth hurt *Carbocle.*

and prick. For this matter loke in ỳ chapiter named Altoin.

The.59. Chapiter doth shewe of the sicke-
nesse of the prysons.

Sicknes of the prison CArcinoma is the greeke worde. In Englishe it is named the sickenesse of the prison. And some auctours doeth say that it is a Canker, the which doth corode & eate the superiall partes of the body, but I do take it for the sicknes of the prisō.

The cause of this infirmitie.

This infirmitie doth come of corruption of the ayer and the breth and fylth the which doth come from men, as many men to be together in a little rome, hauing but little open ayer.

A remedy.

The chiefe remedy is for man, so to liue, and so to do, that he deserue not to be brought into no prison. And if he be in prison, eyther to get frendes to helpe him out, or els to vse some perfumes, or to smell to some odiferous sauours, and to kepe the prison cleane.

For Cardiaca loke in the Chapiter of heynes named Prediana.

The.60. chapiter doth shewe of a canker
in a mans nose.

Canker LArcinodes is the greke worde. In latin it is named Cancer in nosa. In Englishe it is named a Canker in the nose.

The cause of this impediment.

This impediment doth come of color adusted, mixt with corrupt bloud and reume, for reume is the cause of many infirmities.

A remedy.

First mundifie the place with white wine & roche alome, & then if there be any dead flesshe, corode it with Aqua ardens or with Aqua fortis, and then take of houy halfe a pynte, of the white of. iiij. egges, of barly bran, an handful, incorporate this toge-

togither and make a plaister, or els do as you shal fynd in many places of this boke of other kyndes of Cankers.

The 61. Chapiter doth shewe of the Cardiacke passion.

CArdiaca passio, be the latin wordes. In Englishe it is named the Cardiacke passion, or a passyon about the hearte, for the hearte is depressed and ouercome with sayntnesse. *The Cardiacke passion.*

The cause of this infirmitie.

This infirmitie doeth come of euyll humours the which be in the celles about the hearte, it may come also of to much sweating. Also it may come of imbecilitie or weakenes of the body. And it may come of grosenesse of bloud, or of melancoly: if it do come of an euil humour in ẏ celles about the heart, eyther it doth come of grosse bloud, or a colericke humour. And then is there about the hearte trembling with heat, the which causeth thyrst, and deepe fetching of wynd if it do come of imbesillitie or of melancoly, then the pacient is in feare, in dulnesse, and sorowe.

A remedy.

For this matter vse maces in al maner of meates, & vse the confection of Aromatibus, and purge euill humours, and vse myrth and mery company, and beware of pensifulnes.

The. 62. chapiter doth partract of the flesh of man.

CAto is the latin worde. In greeke it is named Sarx but I did learne amongest ẏ greekes creas, as thus to say, giue me some flesche. In greeke they say Dos so moo creas, this is no true greeke although it be the common speche in greeke. There be many maner of fleshes as euery man doth knowe, but I doe not pretende to speake of no other flesche, but of the flesche of man, the which may be putrifyed and corrupted, as *Flesh.*

by Hye dropsies and putrifying of the bloud, if the flesche bee in temperaunce and not corrupted, naturally it is hote and moyst, if it be putrifyed with any of the kyndes of Idropsies, loke in their Chapiters, if it be infected with euill bloud, loke in the Chapiter named Sanguis, and in the Chapiter of Leprousnesse.

The. 63. chapter doeth shew of the priuacion of mans wit.

Priuacio of witte

CAros is the greeke worde. Suqeth and Sabara be the Arby wordes. In latin it is named Dormitacio vigilatiua. In English it is named priuacion of mans wit, it doeth differ from a sickenes named the Letherge, for Caros doeth draw the breth in, and expelleth it out, and so doth not the Letharge that can not be perceiued. And the pacient that hath this infirmitie named Caros, if any man do aske him a question, he will aunswere. And the Letharge pacient can not. Also it doth differ from an infirmitie named Apoplexia, for the Apoplery is euer with vehement aspiracions and drawing depely the breth. And so is not Caros.

The cause of this infirmitie.

This infirmitie doth come of a colde humour perturbating the brayne.

A remedy.

First purge reume, and keepe the feete warme, and vse sternutacions and gargaricies.

Caros as some men say is a surfet.

The. 64. chapiter doth shewe of one of the kyndes of the falling sickenes.

A kinde of the falling sicknesse.

CAtalepsis or cathocha be the greeke wordes. In latin it is named congelacia. The barbarus word is named catalencio. In Englishe it is named the Catalency, which is one of the kyndes of the falling sickenes.

The cause of this impediment.

This

This impediment doth come of cold reume, the which doth molest and trouble the braine and head, that it doth deprive one of his wit, & doth fall to the ground, and can not mone nor stere, for as one is take so shall he lye, otherwhile open eyed, & otherwhile close eyed. And although ye eyes be ope yet one shal not see, heare, nor speake, nor scarse draw any wynd in or out ye can be perceiued, for one shal lye as he were dead for a space

A remedy.

First purge reume which is ye chiefest cause of the infirmitie, and the vse the dyet ye which is specified in ye Chapiter named Analepsia. And in any wise let not ye person or pacient be in feare, nor let him resort where there is great company, as in market places, churches, scoles, & great mens houses, for such thinges doth induce all the kindes of the falling sicknes. And so it doth if the pacient be vnder a vaute, or a church ye is vauted, or any other close house, specially if there be any Charcole or sea cole burned and hath no vent, but that the fume of it do enter into the body, the pacient will fall, for this matter loke in the Chapiters named Epilepsia and Analepsia.

For catalencia, loke in the Chapiter named catalepsis.

The. 65. chapter doeth shew of a dead or a deepe sleepe.

Cataphora is the greke worde. In English it is named a dead or a deepe sleepe, or a disposiciō to be euer sompnourent and heauy. *A deepe sleepe.*

The cause of this infirmitie.

This infirmitie doeth come of a reumatike head, and superabundaunce of fleume.

A remedy.

¶ First purge reume, and diminish fleume, and vse not to much drinking of wyne and strong ale.

For caroli, loke in the second boke named Extrauagants.

For cartilago, loke in the Extrauagantes in the end of this boke.

The.66. chapiter doth shew of a Catharact.

A catharact. CAtharacta is the barbarus worde. In greeke it is named Ypechime. In English it is named a Catharact, the which doth let a man to see perfectly.

The cause of this infirmitie.

This infirmitie doth come of a grosse & a waterish humour, the which doth lye before the sight, letting a man to see clerely, for he can not deserne a farre of, a crowe from a man, nor a beast from a bushe, and of one thing, he shall see two things, although it be but one thing.

A remedy.

First beware of any thing the which should fume into the head, as wyne, Garlyke, Onions, the fatnesse of fysh, and such lyke. Then vse gargarisacions and sternutacions, as I haue rehersed in this booke in many Chapiters. And beware of costiuenes, and vse purgacions to purge the head and stomake, as pylles of Cochee and such lyke.

The.67. chapiter doth shewe of a Cature or a Murre.

Murre. CAtarrhos, is the greeke worde, caterrus is the barbarous word. In latin it is named Inundacio or Distillatio. In Englishe it is named a Catarue or a Murre.

The cause of this infirmitie.

This infirmitie doth come of reume, the which doth distill from the head into the stomake, and other while it doeth make Suffocacions.

A remedy.

For a Catarue is good Dyacodion & the syrupe of Popy, and sternutaciõs & gargarices be good for this matter. And if there be any suffocacions which by strangulacion doth folow a Catarue, vse to eate Dianucum, the which in greeke is named Diacoridon, and Pillule contra catarrhos be very good, and beware of costiuenes, and therefore vse the aforesayd pylles. Catin be, v small spondylles, the which be, v small bones in

the

the backe bone.

For Catastropha, loke in the Chapiter named Anastrupha

For Cathesia, loke in the Chapiter named Cacecia or Caceria.

For Cathoca, loke in the Chapiter named Catalepsis.

For Causos, loke in the Chapiter named Febris ardens.

Cauterisacio, is Cauterisacion, that is to say, burning or sering with a hot yron or scale of golde.

The.68.chapiter doth shew of a peyne in the head, named the Cephalarge.

CEphalargia is the greke worde. Soda is the Araby word. In english it is named Cephalarge, or an vniuersal peine in the head. Some auctours doth holde opinion that Soda and Cephalta is one infirmitie. *Peyne in the head.*

The cause of this infirmitie.

This infirmitie doth come eyther by extreme labour or by surfeting, or of the corruption of the ayer, or by some extreme heate, or els by extreme colde, or drinking of hote wynes.

A remedy.

First beware of all thynges the which doth hurt the head, as Garlyke, Onyons, Chibolles, wine, stouping downe with the head, extreme labour and such lyke, and beware of surfetyng and dronkennesse, and purge the head with gargarices, and sternutacions, and purge the heade and the stomake twyse a wæke with pylles of Cochæ or such lyke.

The.69.chapiter doth shewe of a peyne in the head named the cephale.

CEphalea is the greke worde. In latin it is named Dolor ingens in capite. In English it is named the Cephale, the which is an extreme peyne in the head that a man can not a- *Cephale head ache*

byde no lyght nor no noyse, and the pacient doeth loue to be in darke places, and his head he doth thinke doeth go in pæces, & a pyllowe is better for the pacient then a cote of defence.

The cause of this impediment.

This impediment doth come eyther of extreme heate, or els of extreme colde, or of some maliuolus humour.

A remedy.

Fyrst sée that the pacient be not costiue. And then vse all maner of thinges the which is rehersed in the Chapiter named Cephalargia. And beware of vsing to much venerious actes, specially in sommer.

For Cephalica, loke in the chapiter named Mediane & Vene.

The.70.chapiter doth shew of a mans Sculle.

Skull. CRaneum is the latin worde. In greke it is named Cranion or Cranos. In Englishe it is named a mans Skull, the which may be fract or broken, or els it may be putrified or corrupted.

The cause of this impediment.

This impediment may come of a fall or a brwse, or by a stripe, it may also come of some interiall sicknes, or some exteriall disease.

A remedy.

Fyrst the Chierurgions must know how the Skul was broken, and then shaue the head, and make incision of the skyn, to sée aparently the Skul, then mundifie the place with white wyne warme. Than take of Myrre an vnce, of Aloes Apaiycke, two drams, of Sarcocol, of Frankensence, of Sanguis draconis, of Water of eche the weight of two d. incorporate all this together, and in Sandyl lay it vppon the place & after that do as you doe in other fractures.

The.71.chapiter doth shewe of the brayne of a man.

Brayne. CErebrum is the latin worde. In greke it is named Encephalos. In Englishe it is a mans brayne, the which is the

second

second pryncipall member in man. In the which principall member doeth rest the animall spirites. The braine is colde and moyst. And in it selfe it is without bloud, & without filth. The beast, the fysh, the foule, the which hath no brayn can not sleepe. And if the brayne be perced or hurt, perel of death consequently foloweth. And dyuers tymes the brayne is inflated and hath dyuers other impediments.

The cause of this inflacion.

¶ The cause is, when the pores be opened out or aboue all naturall courses, it doeth let in subtyll wynde, the which doth make inflacion, or els the pores opened, colonesse discending from the brayne, is reuerberated into the ventricles of the brayne againe, & maketh inflacion which is a periculus passion, and doeth put a man in peril and ieopardy of death, for the which is good the confection of Muske, and diatesseron and the electuary of Gemmis, and pilles of Elephangyne is good to purge the brayne, and Drimell squilite compound, is good for opylacions of the brayne. And to know whether a man be infected with this infirmitie or not, one may knowe it by these signes, inflacion or swelling will be be about the temples, and the head or face they wyll swell and be redde, and the pacient shall not well heare, and an ague wyll be concurrant with the infirmitie.

A remedy.

First vse sternutacions and gargarices. And purge the head with pilles of Elephangine, and vse the medecines the which be rehersed in this Chapiter in the cause of the inflacion of the brayne.

The. 72. Chapiter doth shewe of the hynder-part of the head.

Cornix is the Latin worde. In greke it is named Epomis. In English it is the hynder parte of the head, in the which may bee many impedimentes, as Letharges. *The poll.*

Obliui-

Obliuiousnes, the Apoplexi and such lyke, for the which impediments or sicknesses loke in their Chapiters, and vse the medecynes that there be specified. And beware of hurting the hinder part of the head, for the brayne doth lye there.

Chilis is the name of a veyne, the which doeth spring out of the lyuer.

The. 73. Chapiter doth shewe of an infirmitie in the eye lid.

The eye lid. CHimosis is the greke word. In English it is an impediment the which is in the skin, the which doth inclose ỳ eye

The cause of this impediment.

This impediment doth come of a salt humour.

A remedy.

For this matter gargarices be good to bring the humours another way, that it haue no recourse to the eyes, for if the salt humour haue a recourse to the eyes, it will make a man blere eyed, besyde this aforesayd impediment.

For Chinanchi, loke in the Chapiter named Angina.

The. 74. hapiter doth shewe of the ciphac.

Ciphac. CIphac, is the Araby worde. In Englishe it is a call or a pellycle the whych doeth compasse aboute the guttes. And dyuers tymes the sayde Ciphac maye be reiared or broken.

The cause of the breaking of the ciphac.

The ciphac, is broken thorow a great lift, or a fall, or a brose, or by great crying, or extreme halowyng, or by leping into a sadell, or otherwyse lepyng or strayning a mans selfe.

A remedy.

For a remedy for this infirmitie loke in the Chapiter named Ruptura.

For cirsocella, loke in the Chapiter named Ramex.

The

The. 75. chapter doeth shew of carnells.

CHerade is the greke word. Some auctours doe cal it Strume, and some doe cal it in greke Antiades. The latines dow cal it Glandule. The barbarus people dow name it Scrophule. In English it is named carnells in a mans flesh, for this matter lowke in the chapitre named Glandule, and vse the medecines, that there be specified. *Carnells.*

The. 76. chapiter doth shew of the goute in the handes.

CHiragra is the greke word. In English it is the goute, the which is in the handes & fingers of man. And it doth run from one iownte to an other, as other goutes doeth. *The goute in the handes.*

The cause of this impediment.

This impediment doth come of reume & euill diet. And there be two kyndes of the gout in the handes, the one is confirmed & can not be made whole, for if it doe come by kynde, so that the iowntes be broken, the sicknesse is vncurable. The other the which is not confirmed may be made whole.

A remedy.

Take of Coleworts. iii. handfulls, sæth it in a lyttle lye with thrée sponefulls of vineger, & halfe a sponefull of salt, stampe all this together and make a playster. Or els take Triacle & make a playster of it, and lay it to the place. And marke that if ẏ matter doe come of a hote cause, minister hot medecines. And if it doe come of a cold cause, mynister no hot medecins, but colde medecines, & let the pacient beware of eatinge and drynking of those thinges that be ouer hot or ouer colde.

The. 77. chapter doeth shew of carnall copulacion betwyxt man and woman.

COitus is the latin worde. In greke it is named Ochia or Synousia. In English it is named carnall copulacion betwixt man and woman, and it is a naturall thinge amonges *Iaping.*

beastes,

beastes, foules, and fyshes, and all other thinges hauing lyfe and doth ingender.

The cause of this naturall copulacion.

This naturall copulacions doth come of thrée causes. The first is ý whan god had made man, beast, fyshe & foule, and all other thinges that doth ingender, he byd them to increase and to multiply the world or the earth. The second cause is, that naturally euery male desyreth copulacion with his make, for the Philosopher sayth. Euery lyke desireth to haue one lyke to him, for and if any copulacion be had with vnlyke, then is engendred a monstrous thing. The thyrd cause is, that euery thing bearing or hauing lyfe, desireth his make except man, for a man hath reason, in whom grace may worke aboue nature, and if grace doe not worke aboue nature, for carnall copulacion a man may lyue chaste, aswell in youth as in age. And an olde man to fall to carnal copulacion to get a childe, he doth kill a man, for he doth kill him selfe, except reason with grace doe rule him. But oft tymes in this matter olde men doe dote, for it is harde to get out of the flesche, that is bred in the bone. And furthermore I doe say. Qui multum coniunt diu viuere non possum, for it doeth ingender diuers infirmities, specially if venerious persons vse carnall copulacion vpon a full stomake.

Medecines for a man the which can not do the acte of matrimony thorow impotency.

The electuary de Aromatibus, and a confection of ginger is good for this matter. Also a confection made of the stones of a For, and the electuary of Alescho is very good for this matter, and so is the confection of Alharif, and the second confection of the stones of a For. For the making of these thinges and many other thinges in this boke, the Poticary must do it, or els any other man shall marre all that he doth go about, and the medecines shall not take none effect, except the matter bée well ordered and truely made.

Mede-

Medecines to helpe a man or a woman to haue children.

Fyrst a man must know whether the faut be in the man or in the woman. If the faut be in the man it doth come thorow weakenes or debilitie of nature, or for lacke of erection of the yerde, let such men vse restoratiue meates & drinkes, and vse good dyet, and vse no venerious actes after a full stomake. If the womã be in the faut, it doth come of lubricitie of humors in the matrix or place of conception. For this matter loke in the Chapter of conception. Furthermore this is good to make a woman to conceyue. Take of Mandragor apples, confect thẽ with Rose water & Suger roset, and take a porcion of it. ix. dayes. And here is to be noted for maried men that Aristotle sayth Secundo de anima, that euery perfit thing is, whan one may generate a thing lyke to him selfe, for by it he is assimiled to the immortall God. Auicene de naturalibus, glorifyed naturall procreacion. And for this cause God made man and woman to encrease & multiply to the worldes ende. For this matter loke further in ẏ Extrauagants in ẏ end of this boke

Medecines to kepe a man or a woman lowe of corage.

To kepe one lowe, is the vsage of eating or of drinking of vineger, or of smelling to it, & so daily vsed. Rewe & Camphire for this matter is good to smell to. And Tutsane otherwise named Agnus castus, & Singrene otherwise named houselike, and strong purgacions, watch, and study, and all bitter and soure thinges doth mittigate or swage the corage of man, for this matter loke in the Chapiter named Priapismus.

For contorcio oris, loke in the Chapiter named Tortura oris.

For Columella, loke in the Chapiter named Gargarion.

The. 78. Chapiter doth shewe of the Colicke.

Colica passio, be the latin wordes. In Englishe it is named the Colyke, and it is named a passion, for as muche *Colicke.*

as

as the peyne is very extreme. The Colycke doth take his name of a goute, the which is in man, named Colon.

The cause of this infirmitie.

¶ This infirmitie is engendred of ventositie or wynde, the which is intrused or inclosed in the goute named Colon and can not get out. And otherwhyle it cometh of a Colerike humour the which doth dry vp a mans egestion or order.

A remedy.

First beware of costiuenes, & beware of colde, & of eating of colde meate and fruites, and al maner of meates that hony is in. And vse Clysters and suppositors, or some easy or gentle purgacions, and kepe the belly warme, & be not long fastinge, and vse Diaciminum, or the confection of the first inuencion of Philonij, & the oyle of Lyllies, and so be Pillule feride minores.

The. 79. chapiter doth shewe of an humour named Coler.

Coler. COlera is the latyn worde. In greke it is named Cholæ. In English it is named Coler, the which is one of the iiii. humours. And is hot and drye lying or being in the stomake, and is mouable. There be fiue kyndes of coler. The first is naturall coler, which is reddish, cleare, and pure. The seconde is glassy, the which is ingendred of waterysh fleume, & of red cleare coler. The thyrd is whytishe, viscus, and clammy lyke the whyte of a raw egge, the which is ingendred of congellacion of fleume and of cleare red coler. The fourth is greene, the originall of the which commeth of malyce of the stomake. The. v. is a darke grene coler, and doeth burne in the stomake, and is enegndred of to muchadusted humours.

A remedy to purge coler,

Coler adusted doth purge, the pylles of Lapidis lazule, and so doeth Peralogodion rufi, & the confection of Hameth. And to purge Citrine coler is good the cõfection of Hanna, & the pilles

the

the which be good agaynst Colerike feuers & pillule psilij. And to purge grosse & viscus coler, vse Sirupus acetosus. And it is good for red coler, & for al superfluous coler, vse ý pilles named Pillule scomatrice, pilles of Turbith, or pilles of Coloquintida, & so doth Sirupus acetosus laxatiuus, & so doth ý confectiō made of Fumiterre, this must be don of a Poticary, ý which hath the practise of al matters, for I nor no man els cannot in their maternall tonge expresse the whole termes of phisicke.

The. 80. Chapiter doth shewe of a passion that is in the belly.

COlirica passio, as Alexander saith is deriued out of a word of greke named Colides, the which is named the inwards of a man. Some Grecians doth name this sickenes Colidica, or Ciliaca, or Cocliaca passio, and some grekes with the latenistes doth name it Cholera. In latin it is named Ventralis passio. In English it is named the belly ache, or a passion in the belly. *Bely ache*

The cause of this impediment.

This impediment doth come for lacke of perfite digestion, for a man shal eyonerate or discharge by egestiō & vomet both his body & stomake in an houre, vpward and downeward.

A remedy.

First beware of cold, & eating of colde meates and liquide meates, as of al kindes of Potage, sewes, posset ale, alebrues, and caudelles, and euery thing that is laxatyue, as plumes, apples, and such like. And comfort the stomake with the confection of Aromatickes, and vse Cordialles and rosted meate, and broyled meates.

The. 81. Chapiter doth shewe of a man or a womans colour.

COlor is the latin word. In greke it is named Choma. In English it is named a man or womans colour, and some be good and many be euil. *Colour.*

The cause of good and euill colours.

A good colour commeth of a good complexion. And an euyll colour doth come of an euill complexion, as by sicknes, or a sodeine feare, or anger, or malice, or by extreme heat or colde, and by great labour or dronkennes, and such lyke causes.

A remedy.

First I doe say that phisicke can not helpe none of all these impedimentes, except it do come by sickenes And the most of the other doth come by nature, and that thing that nature doth geue to man, no Phisicion can take it away, howe be it in diuers infirmities many and expert Phisicions may mitigate the peine for a time, but they can not clerely take it away, for this matter loke in the Chapiter named Cutis, and vse good meate, bread and drinke.

For Collum, which is the necke of man, loke in the second booke named the Extrauagantes in the end of this booke.

The 82. Chapiter doth shewe of Burning.

Burning. COmbustio is the latin word. In greeke it is named Pyritasta. In English it is named burning with fyre. Then is there Ambustio, the which is the latin word, and in English it is named scalding with licor.

The cause of this impediment.

This impediment of burning doth come two wayes, either it doth come by burning of fyre, or els by burning of a womā thorowe carnall copulacion. And Ambustio which is to say scalding, doth come by hot and sething licour, as water, lye, oyle, worte, and such lyke.

A remedy for burning with Fyer.

Take the white of a raw egge & beat it with an vnce of the oyle of Roses, than put to it the iuyce of Houseleke an vnce, of Nightshade, of Plantaine, of eche of them half an vnce, of the rust that is vnder the handefyle of a smith. y. vnces, compound al this together & wash the place oft. And than take Populion and ad to it a little of the oyle of Roses, as much of the iuyce

of

of Plantaine, and incorporate al together and make plaisters Or els take the oyntment of Ceruse, and the ointment of Sericine named in latin Unguentum sericinum. And Popilyon is good, and such other lyke.

A remedy for scalding with water.

Take of the iuyce of Houseleke & incinet a linnen cloth in it & lay it vpon ỳ place. Also boyle Armoniake & Camphire is good whē it is desolued in ỳ oyle of Roses, & lay vpon ỳ place. The water of purslaine and Myrtils, Ceruse & the white of rawe egges, & such lyke be very good for all maner of scalding.

A remedy for burning of or with a woman.

Ignorant persons that be burnt of an harlot, as sone as hée hath done his carnall and filthy concupicence, let him wash al his secret places with white wine thrée or foure tymes, as sone as the matter is done, least at length the guts fall out of the belly. And if he get a dorsor, or two dorsors and a ryder, let him loke in the Chapiter named Ambustio meretricis.

The. 83. chapiter doth shew of a terrible and depe slepe.

CAmo is the greke word. In latin it is named Crauis et profundis sompnus. In English it is named a long and a grēuous slēpe wō erhaustiō of wynd, for he or she hauing this impediment, will snorke & snore, the head lying high or lowe. *An euil slepe.*

The cause of this infirmitie.

This infirmitie doth come of superabundance of humours, specially of reume and other corrupt humours mixt with it, the which doth cause immoderate and vnnaturall slēpe.

A remedy.

First purge the heade, and after vse sternutacions, and drynke not late, and vse a good dyet and surfyt not, and lay the head high.

The. 84. chapiter doth shewe of conception.

COnceptio is the latin worde. In gréke it is named Sillepsis. In Englishe it is named conception, or when a *Conceptio*

woman is conceaued with chylde.

The cause that a woman can not conceaue.

¶The cause that when the sæde of man is sowen and the place of conception is lubrifact and can not reteyne the sæde but doth slip away from the woman, there can not be conception, therefore let the matrix or place of conception be kept in a temperance, neyther to moyst nor to drye, neyther to hot nor to colde. And that the woman haue the due order of her termes, and if the man or woman be fat, let them eate pepper in theyr meates and drinkes, and vse purgacions.

A remedy.

¶Let barren women vse to eate in pouder the matrix of an Hare, or drinke the pouder of the stones of a Bore, with wine. And let her kepe an order in her meates and drinkes, and vse no venerious actes after a full stomake. Loke for this matter in the Chapiter named Embrico.

For condolamita, loke in the Extrauagantes.

For coniunctiua, loke in the Chapiter named Oculus.

The.85.chapiter doth shew of sleeping with open eyes.

Sleeping with open eyes.

Congelacio is the latin word. In Englishe it is when a man lyeth a slæpe hauing his eyes open as a Lyon doeth without mouing of the eyes and the eye lids.

The cause of this impediment.

¶The cause of this impediment Aristotle doeth shewe in his Metheor, that it doth come of a colde waterish humour, the which as I doe thinke, doeth lye in the hinder part of the brayne.

A remedy.

¶Fyrst purge that waterish humour with Clisters, than make frications or rubbinges with the hande of man vppon the forheade, and vse gargarices and sternutacions, ¶ anoynt the head with the oyle of Lylyes.

The

The.86.Chapiter doth shewe of the heart of man.

COr is the latin word. In greeke it is named Cardia. In English it is named an hearte, the heart is the principall member in man. And it is the member that hath the first lyfe in man, and is the last thing that doeth dye in man. The hearte doeth viuifycate all other members, and is the grounde and foundacion of all the vitall spirites in man, and doth lye in the middle of the body, and is hot and drye. And there is nothing so euill to the heart as is thought and care, and feare, as for other impedimentes that bee longing to the hearte, doeth appere in theyr Chapiters, as Cardiaca. *Heart.*

To comfort the heart.

There is nothing that doeth comfort the heart so much besyde God, as honest myrth and good company. And wyne moderately taken, doeth letifycate and doeth comforte the hearte, and good bread doeth confyrme and doeth stablysh a mannes heart. And all good and temperate drinkes the which doeth ingender good bloud, doeth comfort the hearte. All maner of cordialles and restoratyues, and all sweete or dulcet thinges doeth comfort the heart, and so doth maces and ginger, rere egges, and poched egges not hard, theyr yolkes be a cordiall. Also the electuary of Cittons, Rob de pitis, Rob de ribes, Diambra, Aromaticum mustatum, Aromaticum rosatum, and so is Electuarum de gemnis, and the confection of Xiloaloe, and such lyke be good for the heart.

¶ The.87.chapiter doth shewe of defnes.

COpohsis, is the greeke worde. In latin it is named Surditas. In English it is named a man that can not heare. *Defnes*

The cause of this impediment.

This impediment may come to a man. iij. maner of wayes, eyther it doth come by nature, or els accidētal, by some stroke, or strype, or brose, or fal, or els it doth come by an humour, the which doth opilate or stoppe the Organs of hearing.

A remedy.

If it do come by nature, that is to say, that one is borne def, there is no maner of remedy, but onely god to do a miracle. If it come accidentally, as by a stroke, a stripe, a brose, or a fall, or such lyke, and that by it the organs of hearing be closed vp, there is no remedy but onely God. If it dw come of an humour there is remedy, as thus. First put nothing into the eare, except it be warme as bloud. Than take the gall of an Hare and mixe it with the grece of a Fore, and with blacke woll instil it into the eare. Or els take the fatnes of a balson ele and intinct blacke woll in it, and put it into the eare. Or els take of the iuyce of Wormewood and temper it with the gal of a bul, and intinct blacke woll in it, put it into the eare.

The. 88. chapiter doth shew of Ilica passio,

Illica passion.

COrdapsis is the greeke word. In latin it is named Emullicio intestinorum, or Iliaca passio. Iohn Mesnes doth name it domine miserere mei. In English it is named Illica passiō. This sickenes is deryued out of a word of greeke named Ilia, which is a gout in the belly of man. Some men doeth name this sickenes Volnulus.

The cause of this infirmitie.

This infirmitie doth come of ventositie or wynd the which is intrusted and inclosed in a gout named Ilia, and doth ascend diuers tymes to the heart, and will cause a man to vomit.

A remedy.

First beware of cold, and be not long fasting, eate no colde meates, nor no meate that hony is in, beware of eating of potages and of fruites, and of all other thinges the which doeth ingender ventositie, for this matter loke in the Chapiter named Illiaca passio.

The

The 89. Chapiter doth shewe of a mans body.

CORbus is the latin word. In greke it is namen Soma. In English it is named a body. A mans body is of .v. disposicions. The fyrst is equalitie, the which consisteth in equalitie of humours. The secōd is grosenes, the which hath .y. kindes, the one is fatnes and the other is grosenes of flesche, fatnesse doth come of colde and moyst humours, grosenesse doth come of abundance of hote humours. The third disposicion is leneneſſe the which doth come of a dryye colericke humour. The fourth is named Sintesis, the which leanneſſe is swarte and blacke, and it doeth come of a colde and a dryye melancoly humour. The fyfth disposicion is named squaliditie or foggineſſe. And it doth come of colde and moyst humours of the disposicion of them the which be infected with the Hydropsies. The body that is sicke may be made whole many wayes, fyrst by attraction, by expulcion, by dissolvyng, by mortificacion, by constriction, and by restoring. To comfort the body Diacalamite is good, and so is Trifora sarta magna, and so is Acetum insquilitis, and Pillule lucis, or Yerahermetis, and Yeralogodion ruffi. *A mans body.*

The .90. Chapiter doth shewe of Corpulence.

COrpulencia is the latin worde. In greke it is named Pachos. In English it is named Corpulence, corporateneſſe or grosenes of the body, or fatnes. *Grosenes.*

The cause of this impediment.

This impediment doth come either by nature or els by grosse feding, or els by great drinking, & ý doth make a great belly.

A remedy.

If it do come by nature there is no remedi, if it come by grosse feding, or great drinking, vse much Pepper both in meates & drinkes, & vse purgacions and laratiue meates, & vse labour and exercise the body in open ayer and temperate weathers.

The .91. chapiter doth shewe of the Pose.

Pose. LOriza is the barbarous worde. In greke it is named Corriza. In latin it is named Rupia or grando. In English it is named the pose, or reume stopping or opilating the nosethrilles, that a man can not smell.

The cause of this infirmitie.

This infirmitie doth come of reume the which doth distill from the head to the nose, or nosethrilles. And this reume is ingendred thorowe imperfite digestion, and thorowe fumositie or vaporous humours. And diuers tymes it is ingendred of colde taken in the fete, and it may come of late drinking or surfeting.

A remedy.

For this matter labour and fasting is good. Also sternutacions or nesings is good. And to cause nesing, take of Eliborus albus and make pouder of it, & snuffe it into the nose, or take a rish or a straw & ticcle it win ye nosethrils, & beware of drinking of wine, & of surfeting, & vse warme meates for a space.

For Cora, loke in the Extrauagants in ye end of this booke

For Corendrix, loke in the Chapiter named Sciatica.

The. 92. Chapiter doth shewe of surfeting.

Surfite CRapula, is ye latin word. In greke it is named crepalæ. In English it is named a surfet, & some say it is an headache.

The cause of this impediment.

This impediment doth come of an euil dyet, eating & drinking late, or taking to much meat or drink, or eating of rawe or contagious meates, or taken euill drinkes drinking.

A remedy.

For this matter nothing is so good as abstinence, and to beware what a man doth eate and drinke, and what dyet he doth keepe, there doth mo persons dye by surfeting, than by the swerde or killing, or hanging, wherefore I aduertise euery man that no sensualitie ouercome him. And after a ful stomake that which is hard of digestion, drinke two or thre draughtes of wyne specially Secke. And with meate drinke

no

no wynes, except it be Gascone wyne, or Renysche wyne, or Frenche wynes. And after a surfite eate no meate, nor drinke little or nothing vnto the time the stomake be euacuated. And for this matter vometing is a perfite medecine, so be it that age and strength will permit it.

For craneum, loke in the Chapiter before cerebum.

The. 93. Chapiter doth shewe of the stringes that a mans stones doth hange by.

Cremasteres is the greke word. The Barbarus worde is named cremastres. In English it is the stringes wherby the stones of a man doth hange, and they may haue impedimentes many wayes. *Strings of the stones.*

The cause of this impediment.

This impediment doth come eyther by strayning or by brosing, or by some putrifyed humour.

A remedy.

¶ Take the fatnesse of a Cony and anoynt the cod and the stones, and than wrap the cod in a Conyes skyn, do this. iv. tymes, and labour not for .iv. dayes.

For crines, loke in the Chapiter named capillus.

For cronea, loke in the Chapiter named Oculus.

The. 94. Chapiter doth shewe of a mans skin.

Cutis is the latin word. In greke it is named chros or Derma. In English it is a skin, the which is in diuers men of diuers colours, much after the complexion of man, for some hath whyte skins, and some hath red skinnes, and some hath blacke skinnes, and some hath glase and dankische skynnes, and some hath tauny skinnes, and some hath grasse or grenische skinnes. *The Skin.*

The cause of these impediments.

These impedimentes doth come many wayes. First if the skin be whyte it doth come of fleume, and if the skin be red,

it doth come of bloud, and if the skin be blacke, it doth come of blacke coler, and if the skin be tawny or glase it doth come of coler adusted, and if it be grasse or grenish, it doth come of melancoly and colde humours.

A remedy to mundify the skin.

The confection of Hamech is good to purge and to clense the skin, & so is Trifera mustata, or Diamoroßon, oile of beanes is good, and so is the oyle of the yolkes of eggess, or the oyle of Juneper, the oyle of wheate, or the oyle of ashe kayes.

The.95.chapiter doth shew of square wormes in a mans body.

Wormes Vcurbiti is the latin word. In English it is square worms in a mans mawe and guttes.

The cause of these wormes.

These wormes cõmeth thorow corruptiõ & abũdãce of fleume

A remedy.

Eate Garlyke with meates dayly for.ix dayes, and that doth kill all wormes in a mans body. Aloes cicotrine is good to kill wormes, and so is Wormeseed, if it be vsed and dronke with milke or Malmesy. For this matter loke in the Chapiters named Lumbrici and Vermes.

The.96.Chapiter doth shewe of imperfyte digestion.

Imperfite digestion. Ruditas is the latin word. In greke it is named Apepsia. In English it is named imperfite digestion, or when a man doth egest his meate it doeth come from him as he did eate it, or doth see the substance of it.

The cause of this impediment.

This impediment doeth come of intemperance of the ventricles of the stomake and the belly, or thorow inflamacions, or els an euill lyuer may be the cause.

A remedy.

First purge the stomake with pylles of Cochée or such like, & vse to eate grene ginger. Diagalanga is good for this matter, and so is Ipocras and Secke, and other odiferous wynes,

and

and all maner of odiferous sauours for this matter is good.
Thus endeth the letter of.C. And here folo-
weth the letter of.D.

The.97.Chapiter doth shewe of a mans tooth.

DEus is the latin word. In greke it is named Odons. In English it is named a tooth. A tooth is a sencible bone, the which being in a liuing mans head hath feeling, and so hath none other bone in mans body, and therefore the tooth ache is an extreme peyne. *A tooth*

The cause of this peyne.

This peyne doth come eyther by an humour discēding out of the head to ye teeth or gummes, or it may come by cordinge or eating of wormes, or it may come of corrupcion lying and being vpō & betwix ye teeth, or it may come by drinking of hot wynes, eating of hote spices, or eating of hote apples, peares, and such lyke, or it may come of a hote lyuer or stomake.

A remedy.

First purge the head with pilles of Cochée, & vse gargarices. And if it do come of any cold cause, chewe in the mouth diuers times the rote of Horehoūd. And if it come by wormes, make a candell of ware with Henbane seedes & light it & let the perfume of the candle enter into ye tooth, & gape ouer a dish of cold water & than may you take the wormes out of the water and kill them on your naile, the worme is little greater than the worme in a mans hand. And beware of pulling out any tooth for pul out one, & pul out mo. To mundify the teeth, washe thē euery morning with cold water and a little Roch alome.

Dia is a notable word in Greke, and the Grecians hath vsed and doth vse to set this word Dia before all their notable wordes, as well in Phisicke as musicke, as it shall appere in the Chapiter of Musicke.

¶The. 98. chap. doth shewe of them that can not keepe their water but pisse as much as they doe drinke.

Diabete

Inordinat pissing.

Diabete is the greke worde. And some grékes doth name it Dipsacos, or Sipho. The latins doe name it Afflictio renum. The barbarus men do name it Diabeitca passio. In English it is named an immoderate pissing.

The cause of this impediment.

This impediment doeth come of imbecilitie of the raynes of the back, and of the secret members of man or woman, and it may come of caliditie or heat of the raynes, and the backe, it may come of lechery, and of labour, and such lyke.

A remedy.

First purge the matter with Manna and Cassia fistula. And than drinke colde water and by & by vomit it vp agaiue. And than take of Coriander preparated, of Spodium, of Coral, of Carabes, of eche an vnce, confect this with Whay, and vse to drink of it diuers tymes in a day. If it do come thorow imbecilitie or wekenes of the back, vse Clary stewed with a cockerell, or fry Clary dipt first in the yolkes of egges, & vse restoratiue meates & drinkes. If it do come by wekenes of a mans priuie member, vse to eate in the morning. ij. or. iij. rere egs, and put into them the pouder of red nettels & suger. If it doe come of heate in the backe, vse to anoynt the backe with the oyle of Newmser, or the oile or iuyce of Sengrine, otherwise named Houseleke, or such colde thinges.

The. 99 chapiter doth shewe of peine or dolour.

What peine is

Dolor is the latin word. In greke it is named Lipe. In English it is named peyne or dolour, the which may be many wayes, as by sickenes of the body, or disquietnes of a mans mynde.

The cause of this peyne.

Diuers tymes of great pleasure doth come great peyne, as we sée dayly that thorow ryot and surfeting, and sensualitie doth come diuers sicknesses. Also with sport and play, taking great heat, or taking of extreme colde doth idgender diseases and peyne. Also for lacke of patience many mens and womens myndes be vexed and troubled.

A remedy.

¶If a man wyll eschewe many peynes and dolours, let him lyue a sober lyfe, and distemper nor disquiet the body by any excesse or sensualite. And let him arme him selfe with pacyence, & euermore thanke god what soeuer is sent to man, for if aduersitie doe come, it is either sent to punish man for sin, or els probaciõ, & with sorow vse honest mirth & good cõpany. For Demoniaci, loke in ỳ secõde booke named ỳ Extrauagãts.

The. 100. chapiter doth shew of a mans Mydryffe.

Diaphragma is the greke word, & the latin word. In English it is named the Mydryffe in a man, the which is a grosse skynne, or pannicle, or musculles, the which deceper the spirituall members from the nutrytiue members, deuidinge the heart & the longes from the stomake & bowels. Haacke doth saye, that a pluryse is an hot impostume, & is ingendred in the Mydriffe, otherwyse named Diaphragma, for a remedy for this impostume, loke in ỳ chapitre named Pluxities, and in the Chapitre named Apostema. *Mydriffe.*

¶The. 101. Chapiter doth shewe of Flyxe or laske.

Diarthea is the greke word. In latin it is named Fluxus. In English it is named the flyxe. *A flyxe.*

The cause of this infirmitie.

This infirmitie doth come of a salt & malicious humour. For this matter loke in the chap. named fluxus in ỳ Extrauagants.

A remedy.

Take of Suger roset made of dry roses, of Trisandal, of ech an vnce and a halfe, myxe this together and eate it with meates, or drynke it with drynkes, but the best remedy ỳ I could finde is, to take three handfulles of sainct Johns wort, and as much of Plantayne, and as much of Cressis, and seth this in a galon of rayne water, or read wyne to a pottell, and straine it, and put to it two vnces of the powder of Synamon & drink of this drynke warme.

Didimes be two lyttle skynnes the which doeth compasse the

stones

stones and doth hold them hanging, and thorow them certain veynes and artures doeth passe, by the which the sede of man is conduced to the yerde.

The. 102. chapiter doth shew of rysinges or lyftings vp of the heart and brayne.

Rising of the heart & braine

Dlastole is the greke worde. In English it is a rysing or lyfting vp of the herte or brayne.

The cause of this infirmitie.

This infirmitie doeth come of some euyll humour the which doeth passe or go by the heart or brayne, and doeth cause them to moue from the humour. And this a man may know by rysing of the pulses.

A remedy.

Vse no contagious meates and drynks, specially such meates and drynkes as be vaporous, the which shuld perturbe eyther the heart or brayne, than see that the belly be not constupated or costiue, and vse Cordials and dregges to break wynde. And in any wyse beware of euyll sauours, and vse Aromatyke fumes and sauours.

For Digma, loke in the chapters named Morsus.

¶The. 101. Chapiter doth shewe of a mans digestion.

Dygestion

Digestio is the latin worde. In greke it is named Pepsis. In Englische it is named digestion, that is when a man hath dygested his meate that he hath eaten. Egestion is when the meate is digested, and the grosse substaunce being in the mawe and guttes, then must it needes be egested & put forth, if a mans dygestion be perfyt and good, it doth cause health, and if it be weke and vnperfyt it doth cause many infirmities.

The cause of weake digestion.

The weakenes of digestion, eyther it doeth come of debilitie of the stomake, or els it may come of superabundance of vnnaturall fleume, or els coler, or to much calyditie or heate in the stomake may be the cause.

Are-

A remedy.

If vnnatural Fleume be the cause, vse to eate of Diacitonitõ. And if it doe come of heate in ỳ stomake, vse Diarodon. And if it doe come of Coler, vse the sirupe of wormewood with Diaromata, or Diarodon. Also these thinges be good for the stomake that is weake. First is Aromaticum rosatum, Haius, Dyambra, Diaciminum and Diatriompiperion.

The. 104. chapiter doth shewe of the fyngers of man.

DIgitus is the latyn word. In greke it is named Dactile. In English it is named a finger. A man may haue many impedimentes in the fingers, as the goute, and appostumacions, the crampe, and chappes, and such lyke, for these infirmities, lyke in theyr owne chapters. *A finger.*

To make the handes and fingers to loke white.

¶ Wash the handes twise or thrise a weke with water somwhat warme, ⁊ put to it wheten bran, or the bran of Beanes, and as it is specified in the Chapter named Pulchritudo.

The. 105. chapter doeth shew of whesing and stopping of a mans nose.

DIsma is the latin word, And some grekes doeth name this infirmitie Crthomia. In English it is named whesing. *whesinges*

The cause of this impediment.

¶ This impediment doth come of vicius fleume the which is in the pipes or organs that mans breth doth enter in and out, and the wynd doth enter straiter inward then outwarde.

A remedy.

¶ For this matter a Ptisane is good preparatiue, vsing it. xv. dayes, ⁊ after ỳ take pilles of Coche, ⁊ than vse Loc. de pino.

The. 106. chapter doeth shew of a perilous Flyxe, named the Disentery.

DIsenteria is the Greke word. In latin it is named Exulceratio intestinorum. In English it is named the discentery, or exulceracion of the guttes, or vlceracion of the bowels, the barbarous word is named Discenteria. *A flyxe.*

The

The cause of this infirmitie.

This infirmitie doeth come eyther of vnnatural coler, either els of a salt fleume, eyther of asperite of the bloud, eyther of a melancoly humour, or els by some appostumacion of ỳ liuer, eyther els by recepts of euyll medecines, or else it doth come by vlceracion in the bowels the which excoriate the guttes. Also it may come of a great strayninge of the body, the which doeth hurt the inward partes, breakinge a veyne thorow the which vlceracion of bloud doth issue from the bodye, with the egestion of man, or els it may come of coler and melancoly, & than the egestion or sege wyll be blacke.

A remedy.

¶ First beware of coldnes and of labour, and vse not to eate of meates that be laxatiue, or doth ingender ventosite. Than take of Ipericon otherwise named saint Johns wort, an hand full, of Plantayne water iii. vnces, or els of Plantayne leues iii. handfulles, seeth this in running water, and drink at morning, none, and at night iv. sponefulls. Or else roste iii. or iiii. egges vnto the time the yolkes be blewe & hard, then crymble them into a pynt of red wyne, and than put to an vnce of the pouder of Cynamon, and boyle all together, and than drynke it in the morning, at none, and at nyght to bedward, & do this iv. dayes, and drink but lyttle, and beware of posset ale, milke, butter, and fruite.

The. 107. chapiter doth shewe of hym that can make no water.

One that can not pysse.

DIsuria is the greke word. In latin it is named Difficultas mingendi. In english it is named ỳ dysury, which is, whan a man or a woman ỳ can not well make water but w̃ peyne.

The cause of this infirmitie.

This infirmitie doth come many wayes, first it may come by the colyke & the stone, or ỳ grauel, stopping the conduites of the vryne, or els an impostume, or a lompe of flesh may grow or be ingendred in ỳ conduites of the vryne, or els it may come of

congelacion

congelacion of bloud, or of matter the which doth stop the conduites of the vrine, or els of long holding of the water.

A remedy.

First let euery man and woman beware of long holding of their water, or constraining of their egestiõ, let ỳ body be discharged that nature wold expell, & thã take the grece of a Cony & anoint the backe and the coddes & the yerd. If it be a woman let hir anoynt hir backe & priuie place. And be it man or woman let them lay ouer their secretes a Conis skin, and for this matter these thinges be good. Triacle, the oyle of Balme, the oyle of Scorpions, Mitrodatum, and Aurea Alexandrina, so be it that with this sicknes, a feuer be not concurrant with it, and in this matter beware of costiuenes and of euyl dyet.

For Dipsacos, loke in the Chapiter named Diabetes.

The. 108. Chapiter doth shewe of a mans backe.

DOrsum is the latin word. In greke it is named Noton. In English it is named a backe the which may haue many infirmities, as debilitie and wekenes, curuitie, and gibbositie, beside other infirmities in the raynes of the back, as Nephresis and such lyke. *A mans backe.*

The cause of these impediments.

These impedimentes in the backe doth come eyther by nature, or els they may come accidentally, if it come by nature, it doth come by kynde, if it do come by kynd there is no remedy If it do come accidentally, as by mischaunce or fortune, or sicknes, they may be holpen, so be it that the infirmitie or the impediment be not veterated or a long continuaunce.

A remedy.

Clary is good for the back, and the pilles named Pillule aggregate maiores, & Pillule de Serapino, & pillule de Oppopanaco. And these oyles be good for the backe. Oleum de piperibus, Oleum vulpinum, Oleum Philosophorum, & Cerotũ andromachi is good. And I haue proued these oyles to bee good for the backe, the oile of Nardine, or the oile of Alabaster, and

that then the grossenes of it be egested, and by the egestion the Phisicion in sicke parsons hath a great noticion & knowledge of mans infirmities, many men be laxatiue and costiue, and some be indifferent. For laxatiue men, loke in the Chapiters of Diarthea, and Disenteria.

The cause of imperfite egestion.

Who so euer he be that doth eate little meat, and is a small drinker, his egestion can be but little, but they the which can eate their meate and doth lacke egestion, can not long lyue without infirmities.

A remedy for costiuenes.

First let no man restrayne his egestion, when that he is prouoked to it. And if he be constupated let him vse Suppositors or Clisters, or some gentle purgacions, as Mercury, Polipody, Sene, Cassia fistula, Turbithe, Reuberbe, Rapuntica, Aloes cicotrine, and such lyke, & without councell of a doctour of Phisicke. Beware of Colloquintida, of Asaraby Opium, Scamony, Catapuce, Aloes cabalin, Aloes epaticum, & such lyke. And let euery man beware, specially weake men how that they do take any pilles or porcions of any ignorant person, except he doe know howe, whan, and what tyme medecines, specially purgacions ought to be ministred.

A knowledge in egestion.

¶ If the meate doe come from a man as in a maner he did eate it, the stomake is weake, and the bowels be lubricated, and it is an euill signe. If the egestion doe not stinke, it is one euill sygne. If the egestion do loke lyke the the earth, it is a signe of death. If the egestion doe loke lyke leade, it is an euill signe. If the egestion be blacke as ynke, it is an euill signe. If the egestion be blacke and adusted, and doth loke lyke shepes tretles, there is abundance of coler adusted, and peyne in the splene. If the egestion be yelow, and eating no Saffron before the bodye is repleted with coler and cytryne water. If the egestion haue straynes of blod, there is impedimentes in the lyuer and in the bowels. If the egestion be

bloddish

bluddish, there is vlceracion in the guttes. If the egestion loke lyke the shauing of guttes, beware then of an extreme flyre and debilitie of the body. If a man be to laxatiue it is not good, for in such persons can be no strength, but much weakenes. If a man be not costiue and can not haue a natural egestion once in a day, he can not lyue long without sickenes.

The.113.chapiter doth shew of burning in the Sunne.

EFfilla is the latin worde. In Englische it is burning of the Sunne. *Sunne burning*

The cause of this impediment.

This impediment doth come thorow great heat of the sun.

A remedy.

Take of the oyle of Tarter and anoynt the face. For this matter loke in the Chapiter named Pulchritudo.

The.114.chapiter doth shewe of a kynde of leprousnes named the Elephansy.

ELephas or Elephantia be the greke wordes. In latin it is named Cancer vniuersalis. In English it is named the Elephancy, or the Oliphant sickenes, for an Oliphant is sturdy and hath no ioyntes, and who so euer that hath this kynde of Leprousnes can not moue his ioyntes and is starke: wherefore he is bedred and can not helpe him selfe. *A kinde of leprousnes.*

The cause of this infirmitie.

This infirmitie doth come of a melancoly humour, and it may come of a grosse and viscus fleume.

A remedy.

First purge the cause with pylles of Fumitory, or with Diacatholicon, and then cotidially as the pacient may beare, vse stuphes wet and drye, and exhaust no bloud, and after the stuphes anoynt the ioyntes with the oyle of Turpentine, and Netes fote oyle, and vse Hiarodon abbatis.

There is an other infirmitie named Elephancia, which is a swelling in the fete and legges, and the cause doeth come as the other Elephancy doth, wherefore the matter must be first purged, and after that vse cere clothes attractiue.

For Elmita loke in the Chapiter named Lumbrici.

The. 115. Chapiter doth shewe of the Conception of a childe.

Conceptiō EMbria is the latin word. In greke it is named Embricon. In English it is a childe cōceiued in the mothers body, hauing not the perfite shape or liuiments of a man or woman.

The cause of this matter.

The cause of this, is carnall copulation betwixt man and woman.

To preserue this procreation loke in the Chapiter named Conceptio,

Vse good meates and drinkes, and let suche women haue theyr luftes, and beware of abhorsion.

The. 116. Chapiter doth shewe of sickenes.

Sicknes. EGritudo is the latin word. In English it is named sickenes, there be many maner of sicknesses, as it doeth more largelyer appere in the Chapiter named Morbus.

The cause of these sicknesses.

Sicknesses doth come many wayes, as by surfeting & euill dyet, and to company with infectuous people to eate & drinke, or coly with them, and it may come by the punishmēt of god.

A remedy.

If God send the sicknes I know no medecine. If it do come other wayes, eyther it is hot or colde sicknesses. If it be a hot sickenes, vse the electuary of Roses. If it be a colde sicknes, vse Diacalamint, and anoynt the body with oyle Benedict, or with the oyle of Nardine. If it doe come of a melancoly humour, a decoction made of Epithemie is good.

For Emigranea, loke in the Chapiter named Hemigranea.

The

The.117.chapiter doth shewe of spitting of foule corrupt matter.

EMpima or Empirema be the greke wordes. In latin it is named Supputacio. In Englishe it is named a collection or a gathering together of filthy matter in the breest vpon Diafragma, spitting and coughing viscus and filthy fleume. *Filehy matter.*

The cause of these impediments.

These impedimentes doeth come of rume distilling from the head to the breest, coueting Diafragma.

A remedy.

First make a Ptisane with hore hound, and Enula campana rotes and Psope, & so forth after the comon making of a Ptysane, and after that vse of the pilles of Cochée, and anoynt the breest with the oyle of Lawry mixt with butter.

For Enterocela, loke in the Chapiter named Kamer.

The.130. chapiter doth shew of spitting of bloud.

EMoptoica passio be the latin wordes. In greke it is named Hæmoptoicon pathos or Phthisis. And the true latin word is named Tabes. In english it is named spitting of blud *Spitting of bloud.*

The cause of this infirmitie.

This infirmitie doth come thorowe some vlcerous matter in the breest or in the lunges.

A remedy.

First if age, tyme, and strength will permit it, let the pacient be let bloud in a veine named Sophena, and than abstract a little bloud out of Cephalica. And then after that let them vse to eate milk or whay, & certaine times let them eat Triacle, & let them the which hath this passion beware of great labour or lifting, & venerious actes or straining of thē selues, & let them vse to drinke the iuyce of the waters of Plantaine & saint Johns wort, or vse Purslain to eate it or drink the iuice or water with suger. Also for this matter is good Spodium, Carabies, Roses, Coral, Saunders, Sanguis draconis, Saf-

fron, Myrre, Sumacke, Coriander, Wole hermoniacke, Pastir, Storax, Calamint and such lyke.

For Empirema, loke in the Chapiter named Empina.

For Emorroides, loke in ꝯ Chapiter named Hemorrhoides

For Emprosthotonos, loke in the Chap. named Spasmos.

For Epatica a veyne, loke in the Chapiter of veynes named Mediana.

The 119. Chapiter doth shewe of the Mare and of the spirites named Incubus, and Succubus.

The mare

EPhialtes is the greeke word. Epialtes is ꝯ barbarus word. In latin it is named Incubus and Succubus. In Englishe it is named the Mare. And some say that it is a kynde of spirites the which doth infest and trouble men when they be in theyr beddes sleeping, as Saint Augustine sayth. De ciuitate dei. Cap. xx. and Saint Thomas of Alquine sayth in his first parte of his diuinitie, Incubus doth infest and trouble womē, and Succubus doth infest men. Some holdeth opinion that Marlin was begotten of his mother, of the spirite named Incubus. Esdras doth speake of this spirite, and I haue red much of this spirite in Speculum exemplorum, and in my tyme at saint Albons here in England, was infested an Increase of such a spirite as shee shewed mee, and also to credible persons, but this is my opion that this Ephialtes otherwise named the Mare, the which doth come to man or woman when they be sleeping, doeth come of some euill humour, considering that they the which be thus troubled sleeping, shall think that they doe see, heere, and feele, the thing that is not true. And in such troubles sleeping, a man sharse drawe his breath.

The cause of this impediment.

This impediment doth come of a vaporous humour or fumositie rysing out and from the stomake to the braine, it may come also thorow surfeting and dronkennes, and lying in the bed

bed vpright, it may come also of a reumaticke humour suppressing the brayne, and the humour discending doth perturbate the heart, bringing a man sleping into a dreame, to think that the which is nothing is somewhat, and to feele that thing that he feleth not, and to see that thing that he seeth not, with such lyke matters.

A remedy.

First let such persons beware of lying vpright, least they be suffocated, or dye sodenly, or els at length they will fal into a madnes, named Mania, therefore let such persons kepe a good dyet in eating and drinking, let them kepe honest company, where there is honest myrth, and let them beware of musing or studying vpon any matter, the which will trouble the brayne, and vse dyuers tymes sternutacions with gargarices, and beware of wynes and euery thing the which doth ingender fumositie.

If it be a spirite. &.

I haue read as many more hath don, ý can tel if I do wryte true or false, there is an herbe named Fuga Demonum, or as the Grecians do name it Ipericon. In English it is named saint Johns wort, the which herbe is of that vertue that it doth repell such malificiousnes or spirites.

The. 120. Chapiter doth shewe of a mans Liuer.

EPer is the latin word. In greke it is named Aeper. In english it is named a liuer, which is no other thing but a congeyled bloud, the which doth calify the stomake lyke the fyer vnder a pot, and doth make digestion, and it is the third principall member in man, in whom also resteth the animall spirites, and where as incipient persons doe say that a mans lyuer may waste, it is not so, howe be it the lyuer may haue diuers and many infirmities, as heate, water galles, carnelles, and opilacions, and such lyke diseases. The liuer of his nature is hote and drye. *The liuer.*

A remedy for heate in the Lyuer.

If the Lyuer be hote, peyne and heat is felt in ye right syde, and for it open the Epaticke veine, and exhaust of it. y. or. iij. vnces of bloud, if age and strength will permit it, and vse to eate Diarodon with the Sirupe of Roses. And for the heat of the Lyuer is good, Liuerwort, thre kinds of Saunders, Dandelion, Southistle, Endiue, Cicory, and such lyke.

If the Lyuer be opilated.

If the liuer be opilated the face will swell, and peyne will be in the right syde, wherefore clisters be good, and the confection of Fumitore. Also this is good for the liuer, the confection of Galingale, and the confection of Xiloaloes, also Pillule scomatice, and Pillule aggregate, be good to mundify the lyuer. Also Emplastrum stomaticum, and Sirupus de thimo, and if lyuer be inflamed I haue shewed a remedy, and if the liuer be weake, a plaister made of wheate is good, with Diale nicon, and so is Emplastrum Andromachi.

For Epatica passio, loke in the Extrauagantes in the ende of this boke.

For Epenictides, loke in the Chapiter named Aegineta.

The 121. Chapiter doth shewe of the Pestilence.

The pestilence. EPidimea is the greke word. In latin it is named Pestilencia, or Febris pestilencialis. In Englishe it is named the pestilence.

The cause of this infirmitie.

¶This infirmitie doeth come eyther by the punishment of God, eyther els of a corrupt and contagious ayre, and one man infected with this sickenes may infect many men, this sickenes may come also with the stench of euill dirtie stretes, of Channelles not kept cleane, or standing puddles, and stinking waters, of seges, and stinking draughtes, of shedding of mans bloud, and of dead bodyes not deepely buryed, of a great company being in a little or small rome, or common

pissing

pissing places, and of many such lyke contagious ayers as be rehersed in the Dietary of health.

A remedy.

The chiefe remedy that I do know, is for euery man to submit him self to God, and than to amend our liuing, and to flee farre from infectious places, and not to go into the company of them which be infected, or do resort to infectious persons, and to beware of the clothes, or any other thing that doth perteyne to such infectiue persons. Then vse a good dyet in eating and drinking, and vse perfumes in your chambers and houses, goe not abroad in the open ayre, late in the night, nor ryse not early in the morning, let the sunne haue dominion ouer the ground, to wast & consume all contagious mistes, and ayres or you aryse, and than aryse and serue God which doth geue health to all men, and follow my counsell in this matter, as I haue shewed in the Dietary of health.

For Epiplocela, loke in the Chapiter named Ramex.

The, 122, chapiter doth shewe of the falling sickenes.

The falling sickenes.

EPilepsia is the greke worde. Epilencia is the Barbarous worde. In latin it is named Conuulcio, or Morbus commicialis, or Morbus sacer, or Morbus herculeus, or Morbus caducus. And in diuers regions it is named Morbus mahometus, for Mahomete in whom the Turkes do beleue, had the sayde sickenes. In English it is named the falling sickenes, or the foule yll. Also it is named in latin Ira dei, & some do name it Pedon, and some do name it Iaracionem.

The cause of this infirmities.

¶ This infirmitie is ingendred eyther of a reumaticke humour, or els of a grosse and a colde wynde, or els of a melancoly humour the which is bred in the hinder parte of the head, or els of euyll humours abounding in the stomake, the which

which doth vapour and fume vp to the brayne, opilating the vital spirites. Galen sayth it is a colde humour the which doth opilate the celles of the brayne, vnto the time that nature hath remoued the cause. There be thræ kyndes of the falling sicknesse, the first is Epileptia, the second is named Analepsia, and the third is named Catalepsia. They the which be infected with Epilepsia, in theyr falling shall fome at the mouth, and this is the common falling sickenes, and they the which hath Analepsia, when they doe fall they shall defyle them selues and not fome at the mouth. And they the which hath Catalepsia, whether they be taken open eyed, or halfe closed, for the tyme they shall sæ nothing, as it shall appere in the Chapiter named Catalepsis.

A remedy.

Vse the confection of Diamusti & Tiriaca diatesseron, Sirupus de sticades, Acetum squiliticum, Drimel squilliticum. Also the oyntment of Vdelliũ, the oyle of thræ Peppers, the oyle of Geat, or the oyle of Philosopher be good for the thræ kindes of the falling sicknes, and otherwhile purge the matter with Perahermetis, and vse the dyet as is specified in the Chapiter named Anacepsia.

The. 123. Chapiter doth shewe of Pushes and wheales.

A whele. EPinictides is the greke word. In latin it is named Pustula nocturna. In English it is named a wheale or a pushe, the which doth ryse in the skin, ỳ which is ingendred in ỳ night.

The cause of this impediment.

This impediment doth come of euill dyet, or els of an euill humour proceeding from the lyuer, or drinking late, or els of some venemous worme.

A remedy.

¶ Fyrst refrayne for the occasion of it, and touche not the matter, and it will go away within two dayes, if you nyp or touche it, for one wheale you shall haue two.

The

The. 124. chapiter doth shew of eructuacions or belchinges.

ERuctuacio, is the latin word. In English it is named eructuacion or belching. *Belchinge*

The cause of this impediment.

This impediment doeth come of ventositie or of sower humours in the stomake.

A remedy.

If it do come of ventositie or fume. For it is good confection de acetosis. If it doe come of a sower humour in the stomake, then is the confection of Galingale good, Diaciminum and the simple Drimell squilit.

¶ The. 125. Chapiter doth shewe of inflamacions of the eyes.

EPiphora, is the greke word. In latin it is named Inflamacio oculorum. In English it is named inflamacion of the eyes. *Peyne in the eyes.*

The cause of this infirmitie.

This infirmitie doeth come of some salt humour, or els corrupt blood myxt with reume.

A remedy.

First purge the head, and after that vse gargarices, and beware of eating of Garlyke and Onions, and such thinges as is not good for the eyes or head.

For Erisipulas loke in the Chapter named Herisipulas.

¶ Eschara is the scabbe or cruste that lyeth on a fore that commeth of burning made by some instrument by the industry of some Phisition or Chirurgion.

¶ The. 126. chapiter doth shew of a harde push or whele.

EScara, or Essare, or Essara be the latin wordes, in greke it is named Aegineta, or Epinictides, in english it is named a hard push, or a whele much like to stynging of a wasp, a hornet, or a nettle, and some say it is the place that a man is burnt with a hot yron and not made whole. *Wheles.*

The

The cause of this infirmitie.

This infirmitie doth come of a salt fleumatyke humour or else of adusted coller, or melancoly.

A remedy.

¶ Take of the leues of Colewortes three handfuls stamp it, and temper it with hony, and make a playster, and laye it to the place. Or els take Coriander sedes in pouder, and compounde it with oyle Olyue, and lay it to the place, and drinke this drinke. Take of Sumacke halfe an vnce, seth it in rayn water, or in whyte wyne, and drinke it warme.

For Esthisis loke in the Chapiter named Sensus.

The. 127. chapiter doth shew of an infirmitie corrupting the flesh, sinewes and the bones.

Putrifying of the flesche.

Estiomenus is the latin worde. In Araby it is named Esthiominos. In English it is when the flesh, the sinewes, and the bones be putrified or corrupted. And here it is to be noted, that these infirmities named Cancrena and Aschachilus be gradiant or concurrant with this aforesayde infirmitie. For Cancrena is a way to Aschachilo, & Aschachilus is alway to Estiameno.

The cause of this impediment.

This impediment doth come of a corrupt melãcoly humor, or els it doth come of some venemous matter corruptig ỳ flesche.

A remedy.

¶ In this matter must be vsed Cauterisacions, and to clense the place or places with water the which doeth deceuer golde from siluer, & then vse the medecines the which be in the chapiter named Escara. In this matter a dyet must be vsed, the pacient must refrayne from contagious meates & drinkes, as new ale, new bere, hot wynes, new bread, except it be. xxiiii. houres olde. Also the pacient must eate no freshe biese, nor no maner of waterfoules, be they wylde or tame, or if they doe vse the water with vnclouen fete. Also Eles, fresh Samon, shel fishes, as Oysters, crabbes, and Crauices, & such lyke. Also wogge

so dogge fysh, Ray, Thornebacke, & suche lyke, be good for any man that hath this impediment, or any other sicknesse & dysease, and beware of venerious acres, and loke that they be laratiue, and not costiue, that hath this infirmitie or disease.

For Etica passio, loke in the Chapter named Febria hectica.

The. 128. chapiter doth shewe of stertyng in a mans slepe.

EXpergifactio sompni be the latin wordes. In Englishe it is sterting in or out of mans slepe sodenly. *Sterting in the slepe.*

The cause of these impediments.

This impediment doeth come of a melancoly humour or els of an angry or a fearefull heart, or els of a penciful mynde, or a fearefull dreame.

A remedy.

¶ For this matter is nothing so good (beside god) as is the confection of Muske, and otherwhyle vse Secamabine, and beware in any wyse to lye vpryght, and not to go to bed with a full stomacke, and if the pacient doe grone in the slepe, awake him leysurably.

¶ The. 129. Chapiter doth shewe of wheles or pushes.

EXanthemata is the Greke worde. In Latyn it is named Tumores puscule in cute. And there be thre kyndes named in latin, Morbilli vatiole, and Mentagra morbilli is named in English the Maselles, Variole in English is named the small pockes, for Mentagra, loke in the Chapiter named Lichim. *The Maselles and the smal pockes.*

The cause of these impedimentes.

These impediments may come of corrupcion of the bloud, it may come of corrupt Ayre, and one man may infect another, most commonly this doth happen or come vnto yong persons.

A remedy.

¶ First and chefely kepe the pacient warme, and in no wyse let him goe or stande in the open ayer, drynke no drynke but

that

that it be turned out of the colde, eate nothinge but Cheken or Mutton stewed for fiue or sixe dayes. Also roche, whytinges, playse, or such lyke is good to feede of, beware of newe ale, or beere and wyne, and vse to eate Triacle or Mitridatum.

The.130. chapiter doth shew of excrements.

Excrements. EXcrementa is the latin word. In English it is these thinges the which be digested and expulsed, and there be excrementes of the egestion, of vryne, or fleume of coler, of Melancoly, of sweete, of mylke in womans breastes, of spetil, of the filth of the nose, and filth of the eares. For this matter loke in the Chapiters of euery prenominated impedimentes or sicknesses.

The.131. chapiter doth shewe in general of all appostumacions.

Apostũe. EXitura is the latin word. Uppon what word it is groũded, I can not tell, but they the which hath wrytten vppon this worde, doeth say it is named euery Appostumacion, in the which is matter and filth, and there be many kyndes of these Appostumacions. The first is named Cammarate caurine, the second is named Albir, or toplaria, & the third is Talpa. The first is named as I haue sayde Cammarata, and this is ingendred of an euyl and corrupt flesche, the second is named Albir or toplaria, the which is most commonly in chyldrens heads, the thyrd is named Talpa, the which is engendred in the head vppon the skyn penitracting the flesche.
The cause with the remedy loke in the prenominated words or Chapiters.

The.132. Chapiter doth shewe of excoriacion.

Excoriacion. EXcoriacio is the latin word. In English it is named excoriacion, which is when the skynne is away from any place of mans body, or else when a man shall flee or take away vniuersall or perticuler a mans skyn.

The cause of this infirmitie.

¶ This Infirmitie maye come many wayes, as by ryaynge.

ding, or going, or great labour, or by some sore, or by skalding or burning, or els by fleying or pulling of a mans skin from him.

A remedy.

Anoynt the place with vnguentum serisinum, or washe the place oft with the water of Roch alome, and then cast vppon the place the pouder of a Poste, and if one will not, washe the place with the water of Roche alome, washe the place then with whyte wyne, and vse the fine pouder of a Poste, & there is nothing will skin so sone as it wil do. Peraduenture some persons reading this booke, specially this matter will laughe me to scorne, but for all that for skinning of a place there is nothing shall skin so sone as it will do if it be vsed, except the place be to much vlcerated, but for a mans yerd & other secret places, I haue proued this pouder to be the most best. Looke for this matter in the Extrauagantes.

Thus endeth the letter of E. And here
foloweth the letter of. F.

The. 133. chapiter doth shewe of mans face.

FAcies is the latin word. In greke it is named Prosopon. In Englishe it is named a face, the which is the fairest thing that euer God made in the compasse of a cote, and it is a wonderful thing to behold, considering that one face is not lyke another. The face may haue many impedimentes. The fyrst impediment is to see a man hauing no berd, and a woman to haue a berd. In the face may be moles, wertes, the morphew, ale pockes, sauce fleme, dandruffe, skurfe, scabbes, pockes, mesels, fystles, cankers, swellinges. For all such matters looke in the Chapiters of the infirmities. *The face.*

A remedy to mundify the face.

To clere, to clense, and to mundify the face, vse stuffes and bathes, & euery morning after keyming of the head, wype the face with a Skarlet cloth, & washe not the face oft, but ones a

wæke anoint the face a little ouer with the oyle of Castine, & vse to eat Electuary de aromatibus, or the confection of Anacardine, or the sirupe of Fumitory, or confection of Manna, & do as is written in the Chapiter named Pulcritudo.

For Fastidium, loke in the Chapiter named Abhominacio stomachi.

For Fauces. loke in the Chapiter named Branchos, and in the Extrauagantes, in the ende of this boke.

For Fatigacio, loke in the chapiter named Lassitudo, and in the Extrauagantes, in the ende of this boke.

The.134. Chapiter doth shewe of a named Fauus.

A kinde of Scalles

FAuus is the latin word. In English it is scabbes in the skin of the head, lyke to an impediment named Acor, but the holes of Fauus is much more bigger then Acor is.

The cause of this impediment.

This impediment doth come thorow great humiditie in the head, or it may come of a salt humour.

A remedy.

First shaue or cut away the heares of the head. Then take of Ceruse, of Sute of the chimney, of Vineger, of ech an vnce, compounde this together with the oyle of nutes, and anoynt the head, or els take of Doues dunge. ij. vnces, of Chalke halfe an vnce, of pouder of Musterd sedes an vnce, of Mastix halfe an vnce, confect or compound all this with the oyle of Nuttes and vinegar, and anoynt the head. iij. or. iiij. tymes.

The.135. Chapiter doth shewe of the kyndes of feuers in generall.

Feuers.

FEbris is the latin word. In græke it is named Piretos. In English it is named a Feuer or an Ague. A Feuer is an vnnaturall heate grounded in the heart and lyuer, setting all the body out of temper or temperaunce. And there be twentie kyndes of Feuers. Fyrst is Febris ephimera, otherwise named

named Febris diaria, then is Febris cotidina, Febris interpolata, Febris terciana, Febris puartana, Febris sinochos, otherwise named Febris continua, then is Febris sinocha, Febris homothena. Febris augmastica, Febris epamastica, Febris causon or causos, or Febris ardents, then is Febris putrida, or humoralis, Febris emphisodes, Febris emitricea, Febrls epialtes, or Febris epiala, or Febris epialia, then is Febris lipparia, or lipparia, Febris tetrathea, Febris erratica, Febris hectica, and Febris pestilencialis, for all these Feuers loke in their Chapiters folowing, and there you shall see the Englishe wordes for these aforesayd latin wordes.

The. 136. Chapiter doth shewe of a feuer named the Ephimer feuer.

FEbris ephemera be the greke wordes. Febris diaria be the latin wordes. In Englishe it is named the Ephimer Feuer. And this Feuer is the cause of all other Feuers. This Feuer doeth take his name of a beast, some say it is a Fishe, and some say it is a worme the which doth dye that day that hee beginneth to lyue. So they the which hath this Feuer, the Feuer doeth dye that day in the which hee doeth infest any man. And if this Feuer continue any longer then a daye, or an houre passing his course, then it runneth into some other kynde of Feuers. *Ephimes feuer.*

The cause of the Ephimer Feuer.

This feuer doth come by inflacion of the spirites vital, and naturall, animal, if this feuer do come of the vitall spirites, it doth come thorow anger, or wrath, thought or sorowe, or els of extreme heate, or colde, if it doe come by the spirites naturall, it doeth come by great hunger or thirst, or els by eating or drinking of hot meates or drinkes, or els of breaking of a dyet, or by surfeting, or by replection, eating dyuers

meates & drinking sundry drinkes, lares, & costiuenes, great abstinence, watching, and werines of ryding or going, and venerious actes in such lyke may be the occasion of this feuer.

A remedy.

The chiefest remedy is for euery man to order and rule him selfe in a temperaunce, and neyther for friend nor foe, to eate nor to doe the thing the which he doeth knowe by experience should hurt him, and thē vpon this Ephimer feuer, no other feuers will folow nor spring.

The.137. chapiter doth shewe of a cotidian Feuer.

A cotidian. FEbris quotidiana, be the latin wordes. In English it is named a quotidiane, the which doth infest a man euery day.

The cause of this feuer.

Euery quotidiane is engendred of a salt fleume or of a swēt fleume, or els of sower fleume. If it be ingendred of a salte fleume, the pacient shal be in great heate, and wil be thursty. If it be come of swēt fleume, the pacient will be sompnolent, dull, and heauy, and his stomake will abhorre meates and drinks, hauing tast or talage to comfort the palat of ỳ mouth. If it do come of sower fleume the pacient shall haue peyne in the stomake, and is euer disposed to vometing, and the coldenes of the feuer will be great, and the heat little.

A remedy.

First purge salt fleume, and vse a Ptysane. And if it doe come of swēt fleume, vse Diacalamynt with Drimel squilit. And if it doe come of sower fleume, vse Diatriapiperion with water diuretike.

Apendex to the aforesayd Chapiter shewing of a feuer interpolate.

Interpolate feuer FEbris interpollata be the latin words. In English it is named an interpolate feuer. And there be thrée kyndes, simple, double, and treble. A simple interpolate feuer doth infest a man once in a day. A doble interpolate feuer doeth infest a man

man twyse a day. And a trible interpolate feuer doth infect a a man thryse a day. For a remedy loke amongest the . xx. kyndes of feuers as they be here before & after specified.

¶ The.138.chapiter doth shewe of a feuer Tercian.

FEbris terciana be the latin wordes. In English it is named a feuer tercian, the which doth infect a man euery seconde day, and there may be a double tercian. *A tercian Feuer.*

The cause of this impediment.

This feuer doth come of coler, and it doeth differ from a feuer causon, for a feuer tercian doth operate or worke his malice in the veynes, & the feuer causon doeth worke his malice in the concauitie of the liuer & the lunges, & about the heart.

A remedy.

The medecines the which doth helpe the feuer causon, will helpe a Feuer terciane. First purge coler, and thrée or foure houres before the fit doth come, I do thus. I cause a man to lye in his doublet, and a woman in her wast cote, then doe I cause them to put on a payre of gloues, and with two garters I do bynde the wrestes of the armes, and do laye theyr armes and handes into the bed, and do cast on clothes to bring them to a swete before the fit do come thrée or foure houres, and out of Gose quilles one put into an other, they doe take theyr drynke, because they shall take no ayer into the bed, then I do giue them first an ale brue, and suffer them to drink as much Posset ale as they will, and whan the burning do begin, I do withdraw the clothes, and thus I doe thrée courses, and haue made many hundreds whole, but theyr good dayes I doe not suffer them to go in the open ayer.

The.139 chapiter doth shewe of a Feuer quartaine.

FEbris quartana be the latin wordes. In English it is nanamed a feuer quartayne the which doth infect a man euery thyrd day, that is to say, two dayes whole and one sicke, and there may be a double quartayne. *A quartayne.*

The cause of this impediment.

This impediment or Feuer doth come of melancoly, or els of coler adusted, and if the blacke Jawnes be concurrant with it, it is a difficile sickenes to make one whole.

A remedy.

First purge melancoly, and vse the pilles of Inde once or twyse a wæke, and take oft of the Sirupe named in latin Sirupus de thimo, and for thé heate, and for the inflacion of all maner of Agues, or Feuers, vse the confection of prunes, and a Julib of violets. And in al maner of Feuers, first purge the cause, for euery Feuer eyther doth come of the malice of blud or of fleume, or of coler, or els of melancoly. It may come also of mixt humours, & do as I haue rehersed in a feuer terciane. Febris acute et continua all is one, and that thing that will helpe Sinochos, will helpe this.

The. 140. Chapiter doth shewe of a continuall feuer named Synoch.

Sinoch feuer. Febris Sinochos is the græke worde. In latin it is named Febris sinochus, or Febris continua. In Englishe it is named a continuall Feuer. Sinochos is deriued out of two wordes, sin that is to say without, and Choos which is to say trauell, and that is as much to say as Feuer without rest.

An other feuer.

Sinoch feuer. There is an other Feuer named Febris Sinocha the which doth differ from the Feuer Sinochos. For this feuer Sinoca hath interpolacion that is to say, some rest or interpolaciõ. And there be thræe kyndes of the feuer Sinochos, which bée to say, Homothena, Augmastica, Epamastica, and howe a man shall know the one from the other it doth folow.

Hemothẽ feuer. Febris Homothena.

He that hath this feuer hath a dimme and a swart vryne.

Austmatick feuer Febris Augmastica.

Whosoeuer hath this feuer hath a blewish vryne or water.

Epamatick feuer Febris Epamastica.

Whosoeuer hath this feuer hath a red bright vrine, and the

feuer

feuer will increase, and it will not in Augmastica, for the water is thicke in the bottom, and that doth signify health.

The cause of these feuers.

These feuers doth come of abundance of blud, or els of putrifyed bloud. And then the skin will be dankish, & al the body wil be out of temper, the face wil swel, ẏ eyes wil be redish, & the veynes wil be ful, & the vrine wil be red with great spume

A remedy.

First if age, time, & strength will permit it, be let blud in a veyne named Mediana. And if the pacient be dry or thursty, vse the electuary of prunes, with the sirup of Acetose. And if ẏ pacient can not slepe, make a dormitary. Take of the leues of henbaine. ij handfulles, of the leues of Mãdragore an handful, stamp both together & put them in a cloth & lay it to ẏ temples and forehead, or els take a scarlet cloth & intinct it in the oyle of Roses & vineger, & lay it ouer the head, or els take tow and perfume it with frankensence, & lay it hot to the head & temples, & morning and euening vse this Fomentaciõ to the fæt. Take of violet flowers or leues. ij handfulles, of Roses leues of malowes of eyther of them. ij handfuls, of Barley. iij. handfulles, seth all this in running or raine water, & thẽ make this Epithime. Take of the iuyce of nightshade half a pinte, of red saunders & white saũders an vnce, of Camphire. ij. drames, of Roses leues an vnce, of Rose water as much as will suffice, compounde all this together, and blewe or a scarlet cloth, lay it to the right syde. And if the Feuer do cause constipacions, vse Clisters, or els suppositors. And if age, tyme & strẽgth wil permit it, open a veyne named Mediana, & exhaust an vnce or ij. of bloud as the pacient is of strength. If it be a man, take a veyne in the right arme. And if it be a woman open the veins in the left arme, & vse this dyet, eate no grosse nor contagious meates, and abstayne from drinking of newe ale, new bere and wyne, eate no eles, Egges, nor freshe Samon, nor shell fishe, nor the fishe the which doth adhere to the fingers.

A dormitary.

Fomentacion.

epithime

A dyet.

The.141.Chapiter doth shewe of a feuer named Causon.

Causon Feuer. Febris causon or causos be the greeke words. In latin it is named Febris ardens. In Englishe it is named the feuer Causon, which is one of the worst feuers that can be.

The cause of this feuer.

¶This feuer doth come of coler, and doeth differ but little from a feuer tercian, considering that the matter is in the concauitie of the lyuer, and therfore the feuer Causon is more vehement and sharp then a terciane, and the mouth of the pacient hauing the feuer Causon is very dryye, and the vryne is as red as fyre.

A remedy.

First purge coler with Cassia fistula, & extince ỳ thirst with the sirupe of Violets or Roses, or with the water of Cordes, and rub the wrestes & the hands with the water that prunes be sodden in, & doe as I haue written in the feuer tercian.

The.142.Chapiter doth shewe of the putrifyed Feuer.

Putrified feuer. Febris putrida or humoralis be the latin wordes. In English it is named the putrifyed or humorall Feuer.

The cause of this Feuer.

This feuer may come many wayes. It may come by the feruent heate of the sunne, and the ayre, it may come by inordinate labour, or by great ryding, or great labour in going, it may come by surfeting, or contagious meats eating, it may come by to much drinking, specially drinking of hot wynes, it may come by disordering of a mans vsage, that he hath ben accustomed to doe, it may come by disordering of any of the foure humours, aswell by slepe as by excesse of meat or drink as by labour, wherefore if this feuer take any principall humour, as bloud or fleume, coler, or melancoly, then this feuer doth take of other names of feuers, as it appeareth here among the feuers.

A reme-

A remedy.

Fyrst vse good dyet, and eate good meate, & little at a tyme, drinke no wynes, vse temperate drinking, & drinke pessel ale made with cold herbes sodden in it, go not in the open ayre, & vse to drink of a Ptisane, or els take of the iuyce of grapes, of the water or iuyce of sorell, or the iuyce of pome Garnades, of eche halfe an vnce, of white vineger a quarteron of an vnce, of suger plate. iij. vnces, boyle this together ouer a soft fyre, & lay it vnder the touge diuers tymes, and take some of it inward.

The. 143. Chapiter doth shew of the emphisode Feuer.

Febris emphisodes is the græke word. In English it is named the Emphisode Feuer. *Emphisode feuer*

The cause of this feuer.

This feuer doth come of vehement heat, the which thorow inflacions doth cause wheles & scabs to be in & about ỳ mouth

A remedy.

Fyrst qualify the heat of the lyuer and the stomacke, with cold herbes, as the complexiõ of the pacient is of, giue no charlishe herbe nor medecine to a gentle complexion, or to thẽ the which hath ben with meates & drinkes lauciously educated, let euery complexion haue medecines ministred according to their nature, education, & strength, & for this feuer, police must be taken for the safetie of health, among these other feuers rehersed and shalbe expressed.

The. 144. Chapiter doth shewe of the Emitricke feuer.

Febris hemitricea is the græke word. The barbarous word is named Emitricia. In Englishe it is named the Emitricke Feuer. *Hemitrik feuer.*

The cause of this Feuer.

This feuer doth come of a colerick humour mixt wõ fleume.

A remedy.

First purge coler and fleume as it is specified in ỳ chapters of Coler and Fleume, and vse a good dyet, & beware of open

ayer vnto the tyme the pacient be whole, & sweates in a mans bed be good, for this Feuer, and all other Feuers taken before the Feuer doth come.

The. 145. Chapiter doth shewe of a Feuer named the feuer Epiale.

epial feuer. Febris epialtes is the greeke word. Febris epialia may be taken for the barbarous word, and the latin word. In Englishe it may be named the Epiall Feuer, and some doe name this feuer febris epiala, Epi that is to say aboue, and Algor that is colde.

The cause of this Feuer.

This Feuer doth come of a grosse fleumaticke matter, causing the interiall partes of the body to burne, and the exterial partes of the body to be cold, opilating the pores, the which doeth prohibyte that the fume can not be desolued, and this feuer causeth the pacient to be thristy, and the tongue to bee rough and out of taste.

A remedy.

First purge grosse fleume with the sirupe acetose, & after that take a drame & a half of the pylles of Sarcocoll, and the pilles of Coloquintida, and do as it is written in the feuer tercian.

The. 146. Chapiter doth shewe of the Lypery feuer, I do not speake of the Leprose sicknes.

Lipery feuer. Febris liparios is the greeke word. In latin it is named febris liparia. In English it is named the Lipary Feuer.

The cause of this feuer.

This feuer doth come of a hot colericke humour mixt with corrupt fleume, causing the inward partes of the body to bee colde, and the outward partes to be hote.

A remedy.

First purge the superfluite of Coler with Pyllule stomatice, & before the first or the secōd course come, sweat. iij. or iiij. houres, & go not in the open ayre, and keepe a good dyet, and vse in the sweat to drinke posset ale, or els a Ptisane.

The

The.147.chapiter doth shewe of the Tetrach Feuer.

FEbris tetrathea, be the Phiſicke wordes. In Engliſh it is named the Feuer Tetrath, and this feuer may be as well in a perticuler member as vniuerſall. *Tetrach feuer.*

The cauſe of this feuer.

¶This Feuer doeth come of the dragges of melancoly, or of the iuyce of melancoly, the which iuyce is putrifyed or not putrifyed, if it be not putrifyed eyther it is vniuerſall, or els it is perticuler, if it be perticuler it is in a perticuler member, if it be in the whole bodye, it doeth ingender the blacke Jawnes, if it be in a perticuler member it doeth ingender an impoſtume named Scliros, and there will bée a peyne in the ſplene, and the pacient wil be cold, and oft yeane or gape, if this feuer be putrifyed, eyther it is vniuerſall or els particuler, if it be vniuerſall it doeth ingender the feuer quartayne, if it be perticuler it doeth ingender Feuer quartayne, if it be perticuler it doth ingender feuer quartaine not vehement nor perticulus.

A remedy.

Firſt purge melancoly with the pilles of Inde, & the pilles of Sebely, and the pilles made of Lapides lazule, and than loke for a remedy in the Chapiter of the infirmities prenominated, ſpecially in this Chapiter named Febris quartana.

¶The.148.chapiter doth shewe of the Erraticke feuer.

FEbris errat ica et commixta, be the latin wordes. In Engliſh it is named the Erraticke and commixt Feuer. *erraticke feuer.*

The cauſe of this feuer.

Theſe feuers doth come of two cauſes. The one doth come by the indention or thickenes of bloud, and the other doeth

come

come of colour and fleume not naturall, and if any of these feuers do continue in a man, at length they wil come to a feuer.

A remedy.

If it doe come of indencion of the bloud. Fyrst purify the bloud, as it doth appere in the Chapiter named Sanguis. If it do come of coler and fleume purge coler and fleume, as it doth appere in the Chapiters named Colera and Flegma, and vse suppositors and clisters, and vse boring betwirte the shoulders, and certeyne tymes exhaust bloud out of the veynes named Cephalica, Mediana, Sophena, and Cardiaca, in porcion as the pacient is of age and strength, and vse this sirupe. Take of Endiue, and of Letuse of eche an vnce, of the flowers of water Lillies, and of the flowers of Lylies, of eche halfe an vnce, of the iuyce of pome Garnades two vnces, make a sirupe of this and eate it, and this is good for al hot Feuers.

The.149.chapiter doth shewe of the feuer Hticke.

Etick feuer.

FEbris hectica be the greke words. The latins doth name it Hectica passio. The barbarus persons with some latinist doth name it Febris etica. In English it is named the Feuer Etick or Etick passion, or one of the kyndes of a consumption, for this feuer doth consume the natural humiditie of man, that is to say, it doth consume blud, & so consequently nature.

The cause of this Feuer.

This Feuer may come many wayes. Fyrst it may come by to much medling with a woman, or els thorow long continuaunce of some sicknes, or els it may come by extreme labour, or els thorowe debilitie of some of the principal members, the arters, sinewes, and veynes. And there be three kyndes of this Feuer. The first is a vehement heat the which is in the bloud, the which blud doth runne in the artures and veines, heating the heart and the other members. The second is an ardent heat inflaming the principall members thorow the caliditie of the bloud. The third doth arify and dry vp the naturall humiditie in man.

A reme-

A remedy.

First qualyfie the heate of the bloud with colde herbs sodden in posset ale, or vse a Pitisane, and vse the confection of Anacardine, and troces of Camphire, and a decoction of Mayden heaire is good, and vse a good dyet, & take restoratiue meates & drinks, or els take the confection made of the stones of a For, Locsauum, troces of Camphire or the oyle of swæte Almõs.

¶The. 150. chapiter doth shew of the Feuer pestilence.

FEbris pestilencialis, be the latin wordes. In greke it is named Epidimea. In English it is named the feuer pestilẽce, & this feuer is the most venemous of all other feuers, & doeth most infect. *The pestilẽce feuer*

The cause of this Feuer.

This feuer doth come many wayes, either by infection of the ayer, or one man infected doeth infect an other, as it doeth appere more larglier in the chapiter named Epidimia.

A remedy.

For a remedy loke in the the chapitre named Epidimea, and in the Dyetary of health.

The. 151. chapiter doth shew of an euyll feuer the which doth comber yonge persons, named the Feuer lurden.

AMong all the feuers I had almost forgotten the feuer lurden, with the which many yonge men, yonge women, maydens and other yonge persons be sore infected now a dayes. *The feuer Lurden.*

The cause of this infirmitie.

This feuer doeth come naturally, or else by euill & slouthfull brynging vp. If it dœ come by nature, then this feuer is vncurable, for it can neuer out of the flesh ý is bred in the bone, if it come by slouthfull brynging vp, it may be holpen by diligent labour.

A remedy.

There is nothing so good for the feuer lurden as is Vnguentũ baculinum, that is to saye. Take a sticke or wan of a yeard of length and more, and let it be as great as a maus fynger, and

with

with it anoint the backe and the shoulders well morning and euening, & do this. xvi. dayes, & if this Feuer wyll not be holpen in that time, let thē beware of wagging in the galowes, & whiles they do take their medicine put no Lubberwort into their potage, & beare of knauering about their heart, and if this will not help, send them to Newgate, for if you wyll not they wyll bring them selfe thether at length.

The. 152. chapiter doth shew of a mans Gal.

The Gall. FEell is the latin worde. In greke it is named Cholæ. In English it is named a Gall, and it doeth lye vppon ý Lyuer lyke a bladder, hauing a thin skyn easy to breake, & it is named Cistafellis, and that that is with in, is named Fel in Latine. In Englishe it is called the Gall. In this matter if ther be any coldnesse let thē beware of thē selfe, cōsidering ý the skyn of ý gall is easy to breake, but such men be at a great vantage of other men, for they ý which hath theyr galles broke shal neuer be drowned in good ale except ý they be drōken.

¶ The. 153. Chapiter doth shewe of a dead chylde in a womans body.

A dead chylde. FEtus mortuus be the latin wordes. In English it is named a dead chylde in a womans body.

The cause of this infirmite.

This great displeasure may come to a woman many wayes, by great sicknesse, or extreme thought, by a fall, or a strype, or such lyke.

A remedy to expell a dead chylde.

¶ First geue to the woman a purgacion, or else two purgacions, as she is of strength and able to bere it. Then make a suffumigacion after this maner: Take of Walowes thræ handefulles, of March, of Camomyl, of eche of them two handfuls, of Fenngreke thræ vnces, seeth all this together in a galon & a halfe of fayre water, and the water being seething hot let the woman sit ouer it in a close chayre or stole halfe an houre and more, & after that let the Mydwife do her dewty.

¶ The. 154. chapiter doth shew of stench or euill

sauour that may come out of a mans mouth or nose, or the arme holes.

FEtor oris, or fetor narium, or fetor assellarum, be the latyn wordes. In English it is named stench of the mouth, stech of the nosethrylles, & stench of the arme holes. *Stinking breath.*

The cause of this infirmitie.

This infirmitie doeth come dyuers wayes, if it dō come out of the mouth or nosethrylles, eyther it dō come out from the head or stomacke, or by some rotten tothe, if it dō come from the arme holes, it doth come of ranknes of bloud.

A remedy.

Vse euery morning and after meate to eate foure cloues, and kepe one cloue in the mouth, and clense the bloude, as it doeth appere in the Chapiter named Sanguis, lōke specially in the Chapiter named Anhelitus.

The .155. chapiter doth shew of Fleume.

FLeuma is the greke worde, flegma is the latin worde. In English it is named Fleume, the which is a naturall humour in man, how be it, it is but an humoure halfe decocted, and there be foure kyndes of Fleume. The first is naturall fleume which is dulcet or swēte, and naturally it is colde and moist, but for as much as this fleume which is swēte, grē for grē, is hot and moyst lyke the Ayre, therefore out of fleume is bloud deriued. The second fleume is named salte fleume, the which is drye and is corrupted with coler. The thirde is tart or sower, the which is colde and dry, and corrupted with Melancoly. The fourth is vitrious or glassy, the which is ingendred of to much colde and of congulacion of Melancoly. *fleume.*

The cause of this fleume.

Aristotle sayth that fleume is the superfluitie of meates that is not digested. And I doe say that fleume is substance of the meates and drynk that be digested of the which is engendred bloud, which is the lyfe of man, for without bloud no man can lyue.

A remedy.

Peralo-

Peralogadion doeth purge fleume, and so doth pilles of Turbyth, or pylles of Eulordium, or pilles of Sarcocol, or pilles of Coloquintida, & pillule Stomatice, or pilles of Serapyne doth purge diuers fleumes, & pilles of Coche doeth purge the head & the stomake, and the Sirupe of Fumitory doth purge grosse and viscus fleume, & a decoction of Alhasce is good for al Fleumatike men, & let all Fleumatike persons beware of eating of raw raples, & of colde taking in their feete, and of late drinking, & late sitting vp, and let them not rise to early in the morning, for they must haue much slepe.

¶ The. 156 Chapiter doth shewe of an impostume named Flegmon.

Apostũe FLegmon is the greke word. In latyn it is named Appostema calidum, or Perticulare. In Englishe it is named an impostume or an inflacion ingẽdred in a particuler place, and it is very hot and burning, and doth swell.

The cause of this infirmite.

This infirmitie doth come of abundance of corrupt bloud, or else of a melancoly humour, if it dow come of abundance of corrupt bloud, it is named Herisipula, & if it dow come of melancoly, it is named Sephitos, which is an intollerable peyne.

A remedy.

For both of these matters phlebothomy & purgacions is good, if strength, age, & the tyme will permit it. And after ý if it doe come of Melãcoly, take of oyle Oliue an vnce, of whetẽ bran an handfull, cõpound both together, & make a plaister, & purge the matter with pilles of Inde, & with Pillule Lucis of both kyndes, & the pilles made of the Lazule stone, & pilles Sebely. And if it dow come of abundance of corrupt bloud, vse the confection of Anacardine, & make a plaister with the whyte of v. egges, & of the oyle of roses, & with two make a playster.

The. 157. chapiter doth shew of Chappes in a mans body.

Chappes FIssura is ý latin word. In English it is named a chap or chappes being in ý lippes, tongue, hãds & feete of a man.

The

The cause of this infirmitie.

This infirmitie doth come of a dry humour, of a march wind, or els of some other hot cause, or hot wynes, or hot wyndes.

A remedy.

Take of the oyle of swéte Almons an vnce, and anoynt the place. And any of these thinges folowing is good, the pouder of the rines of pome Garnades, the mary of a Calfe, or of a Hart, the fatnes of a Capon, goose, or ducke, and such lyke.

The. 158. Chapiter doth shewe of a Fystle.

FIstula is the latin word. In greke it is named Seruix. In English it is named a fistle, the which is a corrupt appostumacion in a veyne, or a fistle is a vlceratiō, long, and straight, and most commonly it will be in a maus foundement. *Fystle.*

The cause of this infirmitie.

This infirmitie is ingēdred eyther by a wound or a sore, or by corruptiō of some euil humours, & it may come by nature.

A remedy.

First open the orifice of the Fystle, & then mundify it with white wine, in ý which seth two vnces of ý pouder of Preos, or els mundify it with the iuice of Plantaine, w̄ Wole armoniake, or els take of Aristology that is round, of Phentaphilō, of eche an vnce, make pouder of them, & mix the pouders with Hony, & then make tentes and put them into the Fystle, and than take the egestion of a man, & burne it, & make pouder of it, and with the pouder of pepper, lay the substance ouer the Fystle. Also vnguentum egipciacum doth mundify a fistle, & Peralogodiou ruffi doth purge ý matter, & Diaphenicon doth make whole the infirmitie, and the oyle of egges is good.

Fistula cimbalaris is a pype in the throte the which doeth moliorate a mans voyce or breest.

The. 159. chapiter doth shewe of a sickenes named Ficus in Ano.

FIcus in ano be the latin wordes. In Englishe it is named a figge in a mans foundement, for it is a postumacion like *A figge.*

a figge or a lumpe of flesh in the longacion lyke a figge. And some men say it is a lumpe of flesh lyke a figge growing in the longacion which is in the foundement.

The cause of this impediment.

This impediment doth come of a melancoly humour the which doth discend to the longacion or foundement.

A remedy.

First purge the matter with the confection of Hamekc, or with ỳ piles of Lapides lazule, or with Pera ruffini, thã take of the pouder of a dogges hed burnt, & mixt it with the iuyce of Pimpernel, and make tentes & put into the foundement.

The. 160. Chapiter doth shew of Flebothomy or letting of bloud.

Letting of bloud. FLebothomia is deriued out of two wordes of greke of Flebi, that is to say a veine, and Temno, that is to say opening or cutting, so that Flebothomia is opening or cutting of a vayne. In latin it is named Minucio sanguinis. In English it is named letting of bloud, there be two wayes, one in opening of a veyne, and the other is by boring or cupping. Here I doe aduertise euery Chierurgion, howe, whan, and at what tyme they doe let any man bloud, excepte that they do know the operacion of the signes, and doe cõsider the age & strength of the pacient, and for what maner of disease the pacient shuld be let bloud.

For Fluxus, loke in the Chapiter named Diarrhea.

For Fluxus sanguinis, loke in the Chapiter named Sanguis

The. 161. Chapiter doth shewe of a wheale named Formica.

Wheale. FOrmica is the latin worde. In greke it is named Mirmichia. In English it is named a little wheale growing out of the skin, some doeth call this sickenesse in latin Formica milliara,

milliara, as who should say briefely biting of Amites, or Pismares, or Antes, for this infirmitie doth take his name of an Ant of pismare, or Amit, all is one thing, and why this sickenes is so called, is bicause the similitude is lyke the biting of an Ant. &c. And there be thrée kyndes of this infirmitie, the first is running, the second is corroding or eating, and the third is named Formica miliaris, the which I doe take it for the singles, loke in the Extrauagantes for that word.

The cause of these infirmities.

These infirmities doth come of diuers humours, he that is running doth come of coler, he that doth corrode or eate, doeth come of coler adusted, and the laste doeth come of melancoly mixt with salt fleume.

A remedy for the first.

First purge the cause, and then for the fyrst take the electuary of the iuyce of Roses, aswel interially as exterially and vse it.

A remedy for the second.

The cause purged, than take the confection of Hamech interially and exterially.

A remedy for the third.

Fyrst take of the pilles aggregated, and of the pylles of Fumytory, of eyther of them a dram, and take of Houseleke, and of the flowers of Hewniser, otherwise named water lillyes, and of Letuse leues, of eyther of them an handfull, bray them together with white wine and make a plaister of it, and vse it.

Furfur or Furfures, is named dandruffe or skurfe, or little scales lyke to otmel or bran, the cause and the remedy you shall fynde in the Chapiter named Acor. *Dãdruffe*

The, 162. Chapiter doth shewe of an hard impostume vnder a mans arme.

FVgila is the latin worde. In Englishe it is named an harde impostume vnder a man or womans arme hole, or there about. *Apostũe.*

The cause of this infirmitie.

¶This infirmitie doth come of a melancoly humour, and otherwhyle it may come of a fleumaticke matter, conuerted to hardnes.

A remedy.

First purge the matter with Diacurbyth or with Pera ruffini, and after that vse the medecines the which is in the Chapiter named Scrophule.

For Frenisis loke in the Chapiter named Frenitis.

For Formiculus loke among the kyndes of impostumes, the which is ingendred of an euill and grosse bloud.

Thus endeth the letter of. F. And here foloweth the letter of. G.

The. 163. chapiter doth shewe of Ioye or Myrth.

Myrth. GAudium is the latin worde. In Englishe it is named Ioye or Myrth. In greeke it is named Hidonæ.

The cause of Myrth.

¶Myrth commeth many wayes, the principall myrth is when a man doth lyue out of deadly sinne, and not in grudge of conscience in this world, and that euery man doth reioice in God, and in charitie to his neighbour, there be many other myrthes and consolacions, some being good and laudable, and some vytuperable, laudable myrth is one man or one neyghbour to be mery with an other, with honestie & vertue, with out swearing or slaundering, and rybaldry speaking. Myrth is in Musicall instrumentes, and ghostly and godly singyng, myrth is when a man lyueth out of det, and may haue meate and drinke and clothe, although hee haue neuer a peny in his purse, but now a dayes he is mery that hath Golde and siluer, and riches with lechery, and all is not worth a blewe poynte.

A reme-

A remedy.

I do aduertise euery man to remēber that he must dye, how, whan, and what tyme he can not tel, wherfore let euery man amend his lyfe and commit him self to the mercy of God.

For Gala, loke in the Chapiter named Lac.

For Gangina, loke in the Chapiter named Tubercula.

¶ The. 164. chapiter doth shewe of crokednes or curuitie in the backe or shoulders.

Gibbositas is the latin word. In english it is named crokednes of ye back or shoulders, making a mā to go stoupingly. *Croked shoulders.*

The cause of this impediment.

This impediment doth come eyther by nature, or by some humour or sickenes, or els of some brose, or a stripe or suche lyke thinges.

A remedy.

If it do come by nature, the impediment is vncurable. If it do come of an humour or of sicknes or a brose, take of the oyle of Lillies, & of the oyle of Castory, of eyther an vnce, & anoynt the backe or shoulders, and drinke Drimel compound. &c.

For Gingiue, loke in ye Extrauagants in ye end of this boke.

The. 165. Chapiter doth shewe of Carnelles in the flesh.

Glandule is the latin word. In gracke it is named Antiades or Cherade, or Strume. In English it is named Carnelles in the flesh. And there be two kyndes, the one is harde, and the other is soft. *Carnels.*

The cause of this impediment.

¶ The cause of harde Carnelles commeth of colericke humours, and the soft carnelles doth come of corrupt bloud mixt with fleume.

A remedy.

Take of Figge leaues two handfuls, of burnt lead halfe an vnce, stamp this together & make playsters, & lay it to ye place,

The.166. Chapiter doth shewe of a Gomory passion.

The gomer passion.

GOntorhea is the greke worde. In latin it is named Profluvio somnis, the barbarous worde is named Gomerra passio, it is named so because Gomer and Sodome did sinke for such lyke matter, but this matter is not voluntary, and they did it voluntarily. And there be thrée kyndes. The first is agaynst nature. The second doth come of some infirmitie. The third doth come of imbecillitie or wekenes.

The cause of these kyndes.

If it be against nature the deuill and mans wretched mynd is the cause. Alas what plesure shuld any wretch haue to meddle with any brute beast, or to pollute him selfe wilfully, I know no remedy for this but great repentaunce, for the vengeance of God hangeth ouer the heades of them that so doeth. For this sin Sodome and Gomor did sinke to hell sodenly. If polucions do come to any man thorowe sickenes, or of abundance of nature, if it be not wilfully done nor no dilectacion had in it, it is no sinne. If it do come sleping or waking thorow imbecillitie and wekenes, hauing no dilectacion nor plesure, nor consenting to sinne, it is no offence, if it do come slée-ping, of any foule dreame, and no dilectacion or pleasure had before nor after, it is no sinne.

A remedy.

If it doe come naturally, those that be vnmaryed let them marry. If it do come otherwyse, vse Flebothomy & vomites, vse also the sirupe of Roses, of Mirtilles, of Muniphar, or water of Lillyes, or Melons, or vse to eate Letuce, or Purslayne, and for this matter Camphire is good mixt with Opinum & Henbaine in the oyle of Roses compound.

The 167. Chapiter doth shewe of a mans tasting.

Tasting.

GVstus is the latin worde. In greke it is named Gensis. In Englishe it is named a mans tasting, the which many

ny sicke men doth lacke.

The cause of this impediment.

This impediment doth come of heate of the liuer, and vntemperance of the stomake.

A remedy.

Take of Lymons or of Oranges. v. or. vj. slyce them and eate them, and than vse to eate stewed prunes and clense the tounge, that it be not furred with fylth, with sage leues and Alome water.

The.168.chapiter doth shewe of an impediment in the roufe of the mouth.

GArcarion or Kyon be the greke words. In latin it is named Gurgulion, or Columella, or Granola. In Englishe it is named an impediment in the roufe of the mouth.

The cause of this impediment.

This impediment doth come of an inflamacion rising out of the stomake, or els it may come of a hot and a corrupt bloud.

A remedy.

First for this matter vse gargarices and sternutacions, and than vse pylles of Cochæ to purge the head and the stomake, and washe the mouth with Rose water in the which Roche Alome is disolued in, and vse this foure or fyue tymes. Guidegi be veines vpon the which great artures be situated. For Genu loke in the Extrauagants in the end of this boke. For Gutter loke in the Extrauagants in the end of this boke.

The.169.Chapiter doth shew of Gurgulacions in a mans body

GVrgulacio or Gurgulaciones be ÿ latin words. In english it is named Gurgulacion or croking in ones belly. *Gurgulacions.*

The cause of this impediment.

This impediment doth come of wynd and colde, and emptines of the guttes, and it may come by nature, and to vse lōg fasting in youth.

A remedy.

First be not long fasting, beware of cold, desolue wynd by dragges & easy purgacions, & beware of eating of potage, & other sewe, & of fruites, & of cold herbes, & colde meates, & any thing that hony is in, & kepe the belly laxatiue and warme.

For Gutta taken for the gout, loke in the Chapiter named Gutta in the Extrauagantes.

The.170.Chapiter doth shewe of a sauce fleume face.

Sauce fleume face.

GVtta rosacea be the latin wordes. In english it is named a sauce fleume face, which is a rednes about the nose and the chakes with smal pimples, as is a preuie signe of leprousnes.

The.cause of this impediment.

¶ This impediment doth come of euill dyet, and a hot liuer, or disordering a mans complexiõ in his youth, watching and sitting vp late.

A remedy.

First kepe good dyet in meates and drinks, drink no wine, feede not of freshe beefe, eate no shell fyshes, beware of Samõ and Eles, and egges, and qualify the heate of the liuer and the stomake with the confection of Acetose, and than take this oyntment, take of Bores grece two vnces, of Sage pouned small an vnce and a halfe, of quicke siluer mortified with fasting spettill an vnce, compounde all this together, & morning and euening anoint the face, and kepe the chamber.vij.dayes, or els take of burre rotes and of Affodil rotes, of eyther two vnces, of white vineger two vnces, of Auripigment ij.drams, of Brimstone a drame, make pouder of all that, that should be made pouder of, than put altogether & let it stãd.xxiij.houres, and after that anoynt the nose and the face.

For Gurgulio loke in the Chapiter named Gargarion.

For Granosa loke in the Chapiter named Garcarion.

Thus endeth the letter of G. And here foloweth the letter of. H.

The

The.171.Chapiter doth shewe of the dulnesse of a mans witte.

HEbitudo is the latin word. In Englishe it is named dulnesse. In greeke it is named Amblisis. *Dulnes of wit.*

The cause of Dulnesse.

Dulnesse commeth many wayes. First it may come by nature, it may come of to much studying or musing vpon one matter, it may come of dronkennesse and great surfeting, it may come of studying of supernaturall thinges, or of matters that mans wit can not comprehend, and such studying or musing doth bring many men to diuers inconueniences, and at length they do fall mad, or do mischiefe them selues.

A remedy.

First vse myrth in measure with honest company, study nor muse not to much vpon one matter. If a man loue no good company, then let him recreate or refreshe his mynde with some manuel operacion. And for this matter let him loke further in the Chapiter named Memoria.

Halohonis is named a bone in the backe.

The.172 chapiter doth shewe of the Pyles and the Emorodes.

HAemorthoides is the greeke worde. In olde tyme the latins did vse this barbarous worde named Emorordes. In English it is named the Emorodes, or piles ẏ which be veines in the extreme part of the longacion to whom doth happen diuers tymes two sundry passions, the first is lyke pappes and teates, and they will bleede, and they be the bery Emerodes, the other be lyke wartes and they will iche, and water, and smart, and they be named the pyles, and in the sayd place doth breede other infirmities, as Ficus in ano, Fustula in ano. For the which loke in theyr Chapiters. *Emerodes and pyles*

The cause of this impediment.

This infirmitie or impediment doth come of malicious hu-

mours in the mawe and intrayles, or it it may come of a colericke humour.

A remedy.

Take of the pouder of Sumacke an vnce, confect it with hony, and make a suppositor and drinke vbellium, and make fumigaciõ with it. Or els take of Bole armoniake, of Terre sigillat, of Sanguis draconis, of eyther an vnce, of Carabe, of Aloes cicorine, of eyther halfe an vnce, confecte this together with the white of an egge, or two, and suppositarely vse it, and drinke of Millifoly with the pouder of a little Carabe.

The.173.Chapiter doth shewe of the Megrim.

The Megrime.

HEmicrania is compound of two words, of Hemi, which is to say in English the middle, and of Craneum which is to say the skull. In English it is named the Megrime, which is a sickenesse that is in the head keping the middle parte of the skull discending to the temples, and doth fetch a compasse like a Raine bow, and yet diuers tymes it will lye more at the one syde then at the other, the Barbarus men doth name this sickenes Emigrania.

The cause of this impediment.

This impediment doth come of reume and windes intrused in the head and can not get out but by medecines.

A remedy.

First purge the head with gargarices & sternutaciõs, & other while vse Perahermetis, or pilles named Pillule alliantat, & anoynt the temples with the oyle of Nardine, or with the oyle of Cuforby, or the oile of Laury, a plaister made of mustard is not worst to lay to the temples, & beware of to much venerious actes, and refraine from eating of Garlyke, of Ramsens of Onions, of Chibolles, and such lyke. Also wyne, stronge ale & stronge beere is not good for this matter, and aboue all thinges beware of costiuenes for constipacion, and kepe not the head to hot nor to cold, but in a temperaunce, and vse no potage, nor new ale nor beere, nor hot nor newe bread, ex-

cept

cept it be.xxiiij.houres olde, as it doth more plainly appere in the Dietary of health.

For Hectica passio, loke in the Chapiter named Febris hectica.

For Heper, loke in the Chapiter named Paralisis.

The.174.Chapiter doth shewe of an infirmitie named Hereos.

HEreos is the greke worde. In latin it is named Amor. In English it is named loue sicke, and women may haue this sickenes as wel as men, yong persons be much troubled with this impediment. *Loue sicke*

The cause of this infirmitie.

This infirmitie doth come of amours which is a feruent loue, for to haue carnall copulacion with the partie that is loued, and it can not be opteyned, some be so folish that they be rauished of theyr wittes.

A remedy.

First I do aduertise euery person not to set to the hart that an other doth set at the hele, let no man set his loue so far, but that he may withdraw it betime, and muse not but vse mirth and mery company, and be wyse and not folish.

The.175.chap.doth shew of an impostume named Herisiple. *Shingles.*

HErisipulas is the greke word. In latin it is named Apostema calidum. Some latins doth name it Ignis sacer, Auicen doth name it Spina, bicause it doeth pricke and burne. In English it is named shingles, or ye shingilles, and the Barborous word is named Erisipule.

The cause of this infirmitie.

¶This infirmitie most commonly doth come of Coler.

A remedy.

Take of Rose water, & of Plantaine water, of either of them halfe a pynte, of white wyne as much, put this together and wash the place oft. Or els take of red wormes the which doe

come

come out of ye earth & bray them in a morter, & put to the a little vineger & make playsters. &c. Or els take of the flowers of Camomil, of Rose leues, of Violettes, the weight of eyther of them an vnce, of Mirtilles, of Sumacke, of eyther of them an vnce and a half, seth al this in white wine & make a plaister & lay it to the place, or els take the oyntment of Ceruse. I haue taken Houselike and haue stampt it with a litle Cāphire and haue put to it white wyne and haue layde it to the place, and haue healed the pacient, and the oyle of Roses, or the oyle of Violettes be good. For this impediment, mixt together with the whyte of egges and the iuyce of Plantayne.

The. 176. chapiter doth shewe of the kindes of the hernies.

Hernyes. HErnia or Ramex, be the latin words. In greke it is named Kyli. In English it is a postumacion in the coddes, and there be thrée kyndes named in latin. Hernia aquosa, Hernia ventosa, Hernia carnosa, which is to say in English, a waterish herny, a windy herny, a fleshly herny, and some doe say that there be. vij. kyndes of the herneys. For this matter loke in the Chapiter of this booke named Ramex.

The cause of these impediments.

These impedimentes be ingendred in the codde, eyther of a grosse fleshly humour, or of a grosse waterish humour, or els of wyndy humour.

A remedy.

If it doe come of a fleshely humoure or matter. First purge the matter with Diaturbyth, & mollify the codde with Pulteses, and with the oyle of Spyke and Diaquilon, and after that make incision, and if any of the stones be perished, putrifyed and corrupted, cutte away the stone with the Hernia and than take Pastir of Sanguis draconis, and Dragagant, of eyther halfe an vnce, beate it and scarse it, and compounde it with the white of. ij. egges, and with a fyne linnen clothe make a playster, and laye it on the wounde, and whan this hath sucked oute the corruption leste behynde, than make

make the pacient whole with any salue ý wyll incarnate the flesh & make whole the skyn, & stablish and knyt the veynes & sinewes that the stone hang by. If the Hernia dw come of a waterish humour, ryst anoynt the codde with the oyle of Lyllies, & than make incision, & draw out the water, & with tents attractiue, & gẽtle salues minister. &c. If it dw come of ventosite or wyndy cause, vse clysters & suppositors, that the pacient may be laxatiue, and desolue Andellium in vineger, & with a fine linnen cloth make a plaister to the coddes, and vse to eate diuers tymes of the electuary named Diapoliticon.

¶ The. 177. Chapiter doth shewe of a Tetter.

HErpes or Herpethe be the greke wordes. In latin it is named Herpera, and some doe name it Flaua bilis. In English it is named a Tetter, and some doeth name it Lupus or Lupie, bicause a wolfe hath oftentymes such impedimentes, it doth creepe and corode and eateth the skyn, and waxeth broader and broader. *Tetter.*

The cause of this impediment.

This impediment doth come of putrified bloud, and of coler, or else by corrupt bloud onely, or of coler onely, and Lupus or Lupie is ingendred of a fleumaticke matter, the which doth make a difference.

A remedy.

Trose de Arsenico is good, and if it come of bloud, exhaust ii. or iii. vnces of bloud, & more if nede shall require, & that age, tyme and strength will permyt it. If it come of coler, as it appereth in the chapitre named Colera, and if it be Lupte, cut of the heades of them and rub them with salte & Garlike stampt togither, and lay ouer them a plate of leade.

¶ The. 178. chapiter doth shew of the Iawnes.

HIctericia is the latin worde. The barbarus word is Ictericia. In English it is named the Iaunes, or the gulffe, and there be three kyndes of this infirmitie, which is to saye, the yelow Iaunes, the blacke Iaunes, and the grene sicknesse named *Iaunes.*

med Agriaca, and some do name it Pene feleon, and Melankyron or Melanchimon is the blacke Jaunes.

The cause of this infirmitie.

The cause of the yelow Jaunes doeth come of red coler myxt with bloud, or els as I haue had experience, the yelow Jaunes doth come after a great sicknes or a thought taken, the which hath consumed the bloud, and then the skyn and the exteriall partes must nedes turne to yelownes, for lacke of bloud, coler hauing the dominion ouer it. The blacke Jaunes doeth come of coler adusted, or els of melancoly, the which putrifieng the bloud doth make the skyn blacke or tawny, and commonly the body leane, for the body or flesche is arifyed & dryed vp. The grene Jaunes doeth come of yelow coler myxt with putrified fleume, and corruption of bloud.

A remedy.

First for the yelow Jawnes, take of Juory made in smal pouder halfe an vnce, of Turmarycke three quarters of an vnce, of English saffron the weight of a groate, compound all this together and drinke of it a porcion of the pouder morninge & euening with stale ale. And for the blacke Jaunes, first purge Melancoly, as it doeth appere in the Chapiter named Melankyron. And for the grene Jaunes, or the grene sicknes, loke in the chapter named Agriaca, which is the grene Jawnes.

For Hiocianum, loke in the second boke named the Extrauagants, in the ende of this boke.

For Hidrocela loke in the chapiter named Ramex.

¶The. 179. chapiter doth shew of the Hidropsies.

Dropsy. HIdrops or Hidropis or Hidropesis is deriued out of a word of greke named Hidor, which is water, for the sicknesse doeth come of a waterish humour. The olde auncient grekes did name this sicknesse Lencoplegmantia. In English it is named the hyedropise or the dropsy. There be two kyndes of the dropsies, the first is named Ascites, the seconde Alchites. For this matter loke in the Chapter named Aschites. The second

kynde

kynde of the hidropses is named Timpanites, & for that matter loke in the chapiter named Timpanites. The third kynde of the hidropsies is named Sarcites, and some doeth name it Iposarca. For this matter loke in the Chapiter named Anasarca. These thinges bee good for the hiedropsies diamorosion, Pillule sebelie, Pillule alkengi, and pilles of Reuberbe.

¶ The. 180. Chapiter doth shewe of a waterish humour in the skyn of the head.

Hidrocephaos is the greke word. In latin it is named Morbus aquosus in cute capitis. In English it is named a waterish humour in and vnder the skyn of the head, and it may be in other perticuler members nygh to the ple.

The cause of this infirmite.

This infirmitie doth come of abūdance of reume in the head and with coldnes there taken.

A remedy.

First exchew coldnes, and than vse sternutacions & gargarices, than purge reume, and vse labour an stuphes wet & drye, & see that the body be laratiue, and vse Clysters, & beware of contagious meates and drinkes, and specially beware of new ale, new wyne, and new bere.

The. 181. chapiter doth shew of one of the kyndes of the shortnesse of wynde.

Hoccomia or Occomia be the latin wordes. In English it is named rotlyng in the throte, or shortnesse of wynde. *Rotlig in the throte*

The cause of this infirmitie.

This infirmitie doeth come when that Asthma and Disma be loyned together.

A remedy.

First

¶ Fyrst vse a Ptisane, & than take an easy purgacion, & keepe the belly warme & laxatiue, and vse Lucsanum de pino, and beware of eating of hard chese and nuttes.

¶ For Histera puiux, loke in the Chapiter named Isteri chi puiux.

The. 182. chapiter doth shew of a man.

A man. HOmo is the latin word. In greke it is named Athopos, or Auir. In Englishe it is named a man or a woman, which be reasonable beastes, and man is made to the similitudenes of God, and is compact and made of. xv. substances. Of bones, of gristles, of sinewes, of veynes, of artures, of strynges, of cordes, of skyn, of pannicles, pellycles, or calles, of heare, of nayles, of grece, of flesh, of bloud, and of mary within ye bones, a man hath reason with Angels, feling with beastes, lyuing with trees, hauing a being with stones.

For Hypophtalmia, loke in the Chapiter named Ophtalmia.

The. 183. chapiter doth shew of standing vp of a mans heaire.

Standing vp of here HOrripilacio is the latin worde. In English it is named standing vp of a mans heare.

The cause of this impediment.

This impediment doeth come of a colde reume myxt with a melancoly humour and fleume. It may come by a folishe feare when a man is by himselfe alone, and is a frayde of his owne shadow, or of a spirit. O what say I, I should haue sayd, afrayde of a spirit of the buttry, which be perylous beastes, for such sprites doeth trouble a man so sore that he can not dyuers tymes stande vppon his legges.

All this notwithstanding, with out any doute in thunderings & in lyghtning, & tempestious wethers, many euil things hath been sene and done, but of all these aforesayd things, a whole

wynde

wynde I do not loue, I in this matter myght both wryte and speake, the which I wyll passe ouer at this time.

The second cause of this impediment.

This impediment doth come of a faynt heart, and of a fearefull mynde, and of a mans folysh conceyte, and of a tymerous fantasy.

A remedy.

Fyrst let euery man, woman or chylde, animate them selfe vpon God, and trust in him that neuer deceaued man, that euer had, hath, or shall haue confidence in him, what can any euyll spirit or diuell doe any man harme, without his wyll. And if it be my Lorde Gods wyll, I would all the diuells of hell dyd teare my flesh all to peces, for gods wyll is my wyll in all thinges.

¶The. 184. chapitre doeth shew of the foure humours of the foure complexions of man.

There be foure humours, otherwyse named the foure complexions of man, which is to say fleume, bloud, coler, and melancoly. And who so euer he be that hath the one humour hath the other, but not of equal porcion, for lightly euery man hath more of the one complexion then of the other, for it doth not kepe an vniformitie but in fewe men. The iiij. cōplexions.

The cause of the humours.

God made them in man, when he made man, & he dyd make man perfyte of foure humours, in true porcion, but after that thorow sensualitie man dyd alter his humours or complexion, setting them out of order and frame.

A remedy.

To purge humours, vse Acetum squilliticum, and pilles named Pillule agregate, the greater Pillule fetide. &c. And to disolue humours, the which doth come to the sinewes, vse Pillule euforbij, and such lyke.

¶The .185. chapitre doth shew of the Hypocundre.

Hipocundrion is the Greke word. In latin it is named Hipocundrium, In English it is named the Hipocunder the which doth kepe the compasse of both the sydes about the breستes or pappes, in ẏ which places may be diuers impedimẽts.

The cause of this impediment.

The impediments of the Hipocunder dothe come eyther of ventositie, or els of some euill humour there lying & being, it may come of the impedimentes of the splene, or the impedyments of the lyuer, or els of some Appostumation and some such lyke thinges.

A remedy.

If this matter dw come of ventositie, vse Mellicrat condite & the decoction of Alhas, If it dw come other wayes, vse the sirupe of Eupatory And if it dw come of the splene, or of the Lyuer, loke in the Chapiters named Splen and Epar.

Thus endeth the letter of H. And here begynneth the letter of I.

The .186. chapiter doth shew of a wynde vnder the skyn.

Wynde. Sectigacio is the latin word. In English it is named a wynde, the which may be in many members of man, specially & most commonly it is vnder the skyn.

The cause of this impediment.

This impediment doth come of a vaporous vẽtositie or wind intruded vnder the skin and can not get out, it may also be in many other members.

A remedy.

The remedy of this infirmitie doth much rest in the rectificacion of digestion, that is to saye, the meate the which a man dothe eate, be not of ventositie ingendring wynde, and than vse purgacions, scarificacion, boring, flebothomy, and stuphes. And for this matter the medecines the which doth serue in the Chapiter named Cromos is good for this impediment.

The

The.187.chapiter doth shewe of a sicknes named saint Antonyes fyer.

IGnis sancti Anthonij, Ignis periscus and Pruna be the latin wordes. In English it is named saint Anthonyes fyer, they be lyke wheales the which doth burne as fyre, howbeit, Ignis periscus or saint Antonyes fyer is not so vehement as is the infirmitie named Pruna, for Pruna is more grosser & greater, and doth burne more then doth saint Anthonyes fyer. *Saint Anthonies fyer.*

The cause of this impediment.

¶ This impediment doth come of the corruption of bloud, or of coler adusted.

A remedy.

Take of houselicke two handful, stampe it and mix it with the iuyce of Plantaine, and make a playster of it, and lay it to the place infected, or els take of the iuyce of Smalage halfe a pinte, of the bran of Barly thrée handfuls, myxe this together with a little Hony and make a playster, or els take of ducke meat which be litle grene thinges the which doth lye vpon waters thrée handful, of Violet leues an handfull, stampe this together with a little of the oyle of Roses and make a plaister For Ignis sacer loke in the Chapiter named Herespulas.

The.188.Chapiter doth shewe of puffing or swelling of the flesh.

IOterus is the greke word. Bilis is the latin word, and Celsus doth name it Aurigo, and some latins doth name it Arquatus. In english it is named a puffing or a swelling in ẏ flesh, puffing vp the skin as one wer poisoned or stonge with some venemous worme or beast, and some grekes sayth that Icterus is he the which hath any of the heruyes in the codde, loke in the Chapiter named Hernia. *Swelling.*

The cause of this infirmitie.

¶ This infirmitie doth come of a corrupt and venemous humour.

A remedy.

First take of Triacle or els of Mitridatũ.iiii.or.v.times, thã take easy purgacions,as the pacient is able to receiue,& after ý vse Seuphes & bathes, & Flebothomy,as nede shal require. For Illica passio,loke in the Chapitre named Cordapsis.

¶ The .189. chapter doth shew of the kyndes of Scabbes and Rynge wormes.

A kinde of ring wormes.

IMpetigo,is the latin word:and some latins do name it Zerna or Zerma,this sicknesse doth differ in the more and lesse, the Grekes doth name this sicknesse Lichen, the Barbarus word is named Lechena. In English it is named roughnesse of the skin, or scabbes in the skin, and ther be two kyndes, the one is a dry scabbe and the other is wet, or an vlcerous scabbe named in English a Ryng worme,or being of ý force.

The cause of these infirmities.

These infirmities doth come vnder this manner. First by lying with any scabious person,by euyll drynks drynking,and eating of euyl and naughty meates,and diuers tymes it doth come after a great sicknes. And if the scabbes be dry, it doth come of melancoly,and if they be wet & water issuing out of them,it doth come of putrified fleume or els of corrupt bloud.

A remedy.

First if it be dry scabbes,purge melancoly with Pillule lucis & Pillule Indie.And if it dw come of ý corrupcion of blwd or putrified fleume,purge the body w̃ pilles stomaticke. Pilles of Sarcocol,& pilles of Serapion,& after ý anoynt the body w̃ the oyle of Tarter,or els take of dock rwtes.iii.or.iiii.hãdfuls bruse them & sæth thẽ in vinegre,& wash the body,or els take of the pouder Preos thræ or.iiii.vnces,of the bran of beanes two handfulls,myx this with hony & whyte wyne & wash the body. Or els this is the best to kyll all kyndes of scabs,take of the oyle of Bay thræ vnces and mix it with an vnce of mortified Mercury, the which is mortifyed with fasting spettle

and

and anoint ye body thrée tymes, & the oile of egges, & the sirupe of Fumitory is good for this infirmitie. And for this matter loke in the Chapiter Psora, and Scabies, and Lichen.

For Incubus, loke in the Chapiter named Ephialtes.

¶ The. 190. Chapiter doth shewe of incisions or cuttinges.

INcisio is the latine word. In English it is named incision or cutting. Ther be diuers incisions or cuttings, as cutting of a mans arme or legge, or any other perticuler member, but the very true incision doth belong to the cutting out of stones of a mans body, or els of cutting of ruptures, or hernyes, and other impedimentes in the belly, and some sayth letting of blood in a veyne or cupping or boring be incisions. For this matter, loke in the Chapiter named Flebothomia. Incision or cutting.

For Intestina, loke in the Extrauagantes in the ende of this boke.

For Incendium ignis, loke in ye chapter named Cumbustio.

¶ The. 191. Chapiter doth shewe of inflasions or swellinges.

IN flacio is the latin word. In English it is named an inflacion, or swelling, or boiling, or rising of humours in ye flesche. Inflaciō.

The cause of this impediment.

THis impediment doth come, or is ingendred many wayes as by rumatike humours, corrupcion of blood, or by the admixtion of euill humours. And where many doctoures in phisicke, doth holde diuers opinions in this infirmitie, saying that inflacions doth differ from Apostumacions, considering that all inflations doth appeare exterially, and Apostumacions most commonly be interiall, I doe say, al inflacions and Appostumacions be nuters, for they may be as well exterial, as interiall.

A remedy.

Take of the dung of a Gote thrée ounces, of Preos two ounces, make pouder of it, compounde this together with clarified hony, and make a plaister, and take an easy purgatiō made of the coddes of Sene, or els take of Cassia fistule two drams, or seth of Polipody thrée drams in stale ale clarified, & stampe it and drinke it.

For Intellectus loke in the Chapiter named Memoria.

The. 192. Chapiter doth shewe of suppression of a mans body.

Stopping of water.

Schuria is ȳ greke word. In latin it is named Suppressio vrine. In english it is named suppression of vrine, that is to say, that when a man would pisse and can not.

The cause of this impediment.

¶ This impediment doth come many wayes, eyther by opilacion or stopping of the stone, or some grosse humour, or els thorow some euil humour growing in ȳ condyte of the vrine, or els it may come thorow long retencion, or long holding in of a mans water.

A remedy.

¶ Take of the sedes of Gordes thrée drams and they made in pouder, drinke it with white wyne or renish wyne. Or els take halfe an ounce of Parcely sédes, and of Geate stones a drame, make fyne pouder of it, & drinke it with white wine.

For Ischiadici, loke in the Chapiter named Sciatica passio.

For Isophagus loke in the Chapiter named Isophagus.

The. 193. Chapiter doth shewe of suffocacion in the belly.

Suffocacion of the moder.

Sterichi puiax be the greke wordes. In latine it is named Suffocacio vteri. In Englig it is named the suffocacion of the belly or matrix.

The cause of this impediment.

This

¶This impediment doth come of ventositie and coldnes taken, this sicknes in women is named the suffocation of the matrix.

A remedy.

For a remedy loke in the Chapiter named Melon and Matrix.

The. 194. Chapiter doth shewe of a mans ioyntes.

IVnture is the latine word. In Greeke it is named Chondili In English it is named the ioyntes of a man, which may haue diuers diseases. Ioyntes.

The cause of the diseases of the ioyntes.

The diseases of the ioyntes doth come eyther by colde taking, or els by some strayne or browse, it may come by the pockes or by the gout, or other diseases lyke to these.

A remedy.

¶ If it doe come of colde, purge the matter with Yera pigra, and Yera hermetis. If it doe come of heat, take the Electuary of the iuice of Roses, and then vse Locall playsters, and among all other thinges a hot Cowtorde is not the worst.

Thus endeth the letter of I. And here foloweth the letter of K.

For Karabitus, loke in the Chapiter named Phrenitis.
For Kyon, loke in the Chapiter named Garcarion.
For Kili, loke in the Chapiter named Heruia.

¶ Thus endeth the letter of K. And here beginneth the letter of L.

The 195. Chapiter doth shewe of a mans lips.

Lyps. LAbia is the latine word. In Greke it is named Chili. In Englishe it is named lips, the which may haue chappes and other diseases.

The cause of Chappes.

¶ Chappes in a mans lippes, may come of a sharpe or bitter wynd, or it may come thorow heat of the liuer and stomake.

A remedy.

¶ Anoint thy lyps with the oyle of swéet Almons. And for this matter loke in the Chrpiter named Fissure.

¶ The 196. Chapiter doth shewe of teares or water, the which doth distill from the eyes.

Teares. LAcrime is the latin word. In Gréke it is named Dacria. In English it is teares or water distilling from the eyes.

The cause of this impediment.

¶ This impediment doth come of a salt humour in the head, discending out of the head to the eyes. Also to go or to ryde against a sharpe wynd will cause teares or water to come out of the eyes, sorow, care or paine, wil cause one to shede tears, vnkindnes of a man to displease God in offending or displeasing him, will cause man, woman, and childe, to wepe & shead teares, for the which the grace and mercy of god is sufficient.

A remedie for salt humours the which doth descend to the eyes.

¶ First vse to drinke the water of the iuice of Botony, & vse to take Gargarices liquide & vnliquide, and other while take of the pilles of Coche to purge the head and the stomake.

For Lapis, loke in the Chapiter named Lythasis and Nephresis.

For Latus, loke in the Extrauagantes in the ende of this boke.

The. 197. Chapiter doth shewe of the curding of a womans mylke.

Lac

LAc is the latin word. In Greke it is named Gala. In english it is named milke. And here I doe speake only of the curding of womans milke, for other milkes loke in the Dietary of health.

The cause of Curding of womans milke. Mylke.

¶ Womans milke is curded thorow euil digestion of meats and drinkes, and thorow opilacions, and otherwhile it doeth come for lacke of exhaustiing, or sucking, or drawing out the milke when it should be drawen.

A remedy.

For this matter loke in the Chapiter named Mamil, and if there be any appostumacion there, exhaust some bloud the cõtrary syde in a vayne named Cardiaca, and kẽpe the bresses warme, and vse a good moderate dyet, eating no meate the which doth ingender grosse and corrupt humours, and here springeth the original of them whose arme holes doth stinke, for it doth come of grosse and superfluous humours, as wel in man as in woman.

¶ The. 198. Chapiter doth shewe of werines.

LAssitudo is the latin word, in grẽke it is named Copos or Comatos. In English it is named werines. VVerines.

The cause of this impediment.

¶ This impediment doth come of to much labour, or els it doth come of debilitie and weakenes, or of great sluggishnes, not lust to labour.

A remedy.

¶ First vse moderate labour, and then take good meates and drinkes, and lye in a soft and easy bedde, and drinke posset ale to bedward. And further for this matter, loke in the Chapiter named Fatigacio in the Extrauagantes.

¶ Lacerti is the latin word. In English it is named lacertes which be bones, & some say it is little straines the which doth come from the head to the necke, and to the eares & the face.

¶ Lacuna is a little hole in the roufe of the mouth.

¶The . 199 . chapitre doth shew of Leprousnes.

Leprousnes. LEpra, is the Latin word. In Greke it is named Psora. In English it is named Leprousnes, and ther be foure kindes of Leprousnes, which is to say, Elephancia, Leonina, Tiria, & Alopecia. These foure names or kyndes of Leprousnes doth take theyr names of foure kyndes of beastes, for these foure kyndes of Leprousnes hath the properties of the beastes as it appeareth playnely in the Chapiters of the syckenesses.

For Lecoflegmancia, loke in the Chapitre named Idrops.

¶The . 200 . Chaitre doth shew of Fracles in a mans face and body.

Fracles. LEntigo or lentiginos, be the latin wordes. In Greke it is named Phacos. In English it is named fracles, the which is in ones face and body.

The cause of this infirmitie.

This infirmitie doth come either by the calyditie of the sunne or els by the corruption of the Ayer, or by some interial cause in reteyning some superfluous humour.

A remedy.

First, be let bloud of a veyne named Cephalica . And if the Fracles do go ouer all the bodye, be let bloud in a veyne named Mediana, and then purge the body with Pillulis aureis and Pera pigra, and than wash the body with the water that these things folowing is soden in, the bran of Barly, of beans, of Fenugreke, and put in violets ¶ an vnce of the oyle of bitter Almons and such lyke, and anoynt the place or places.

¶The . 201 . chapiter doth shew of depilacion, otherwyse named Tankerbalde, or knaue balde.

Lepus

LEpus marinus be the Latin words. In Greke it is named legos thalasios. In English it is named depilacion of a mans heare, which is to say, hauing heare before in the head and no heare behinde, for the heare of the sea, hath no heare on the hinder part, for this matter loke further in ỳ chapiter named Capilli, ꝯ in the second booke named the Extrauagantes, in ỳ end of this booke. And some doth name this sicknes a waterish scabbe that runneth abroad, and some doth take it for a kynde of vometing, loke in the Chapiter named Lepus marinus in the Extrauagantes in the ende of this booke. *Deapilcicion.*

The.202. Chapiter doth shewe of a webbe rooted in the eye.

LEncomata or Lencoma is the Greke worde, as some doe say. In English it is a webbe the which is rooted in and vpon the eye or eyes. *A webbe*

The cause of this infirmitie.

¶This infirmitie is engendred of a viscus humour or rume, and it may come of a strype or some great brose.

A remedy.

For this matter purge the head and the stomake with the pilles of Cochée, and vse Gargarices, and after that vse Colices, but I would counsell euery man not to meddle with it if it be veterated and olde. ꝛc.

The.203. Chapiter doth shewe of a kynde of Leprousnes named Leonia.

LEonia is the greke word. In English it is named the Lions prosperitie, for this word is derived out of Leo leonis, which is in English a Lyon, for as the Lyon is most fearcest of all other beastes, so is the kynde of Leprousnes most worst of all other sicknesses, for it doth corode and eate the flesche to the bones, and the flesche doth rot away. *A kinde of Leprousnes.*

The cause of these infirmities,

¶This infirmitie doeth come eyther by kynde, or els a

childe

childe cõceiued when the mother is menstruous, it may come also of putrified coler and melancoly.

A remedy.

If this infirmitie do come by nature or kind, or by any mẽstruous humour there is no remedy, but onely God and pacience. If it doe come of a venemous humour, as a melãcoly humour or such lyke, purge the humour, as it is specified in the Chapiter named Melancolia, and vse stuphes and bathes, and purgations, and vse the dyet and the medicines, as is specifyed of Lignum vite, or Guaicum, and beware of grosse meates eating, and of repletion.

The. 204. Chapiter doth shewe of vnperfite digestion and egestion.

Imperfect digestion.

Llenteria is the greke word. In latin it is named Leuor. In Englishe it is named the lientery or imperfite digestion, which egestion doth differ from Colerica passio, and from Catastropha, as it doth appeare in their Chapiter.

The cause of this infirmitie.

¶ This infirmitie doth come of lubricitie, of slyding of the meate out of the stomake, the mawe and guttes without perfect decoction or digestion.

A remedy.

Drinke of raine water. v. or. vi. draughtes in a day, or els take of water cresses, & stampe them, & drink ẏ iuice of it with the iuice of plantaine, or els take of plantaine thrée handfuls, of saint Johns wort thrée handfuls, of Cresses as many handfuls, seth this in a galõ of raine water, or a galon of red wine to a potell or more, than straine it, & put to it. ij. ounces of the pouder of Cinamon, and drinke of it diuers tymes.

The. 205. chapiter doth shewe of blere eyes.

Blere eyes.

Liptitudo is ẏ latin word. In english it is named blere eies which is when ẏ vnderlid of ẏ eye is subuerted. Rasis doth say ẏ Liptitudo is whẽ ẏ white of ẏ eye is turned to redness

The

The cause of this impediment.

¶ This impediment doth come of a salt humour or of superabundance of rume with corruption of bloud.

A remedy.

First purge ye head as it doth appere in the Chapiter named Caput, & vse dayly gargarices & sternutacions, and wash the eyes oft with colde water and a fine linnen cloth, and to bedwarde anoynt the eyes diners times with Tutty, and than washe them in the morning with colde water.

For Ligmos loke in the Chapiter named Singultus.

The 206. chapiter doth shew of the kinds of Scabbes.

Lichem is the greke word. Lichena is ye barbarus word. In latin it is named Zerna, or Imperigo, & some doth name it Mentagra, & some grecians doth name it Psora. For this matter loke in the Chapiters of ye aforesaid names. But Psora in greke is taken for one of the kindes of leprousnes, which is a perilous sicknes & is infectious, & so be al maner of kynds of scabbes, wherfore I dw aduertise al maner of persōs, ye which be infected, not to lye in bed wō these infirmities or any other disease like, as ye pestilēce, ye sweating sicknes, or any of ye kindes of ye ague or feuers, or any of ye kinds of ye falling sicknes & such like, & Mētagra is ingēdred of a grosse melācoly humour. Scabbes.

For Liena loke in the Chapiter named Splen.

The. 207. chapiter doth shewe of a mans splene.

Lien is the latin word. Splen is ye greke word. In english it is named a splene, ye which doth lye on the left side & doth make a man to laugh, ye which may haue diuers impedimēts, as it doth more plainly appere in the Chapiter named Splen, great study, & long writing, & pēcifulnes, thought, & care doth hurt the splene, and honest mirth, with honest company, doth comfort the splene, & so doth all redolent & odiferous sauours. The splene.

For Limphaticarom loke in the second boke named the Extrauagantes.

The

The.208. Chapiter doth shewe of a mans tonge.

A tongue

LIngua is the latin word. In greeke it is named Glossa or Glotra. In english it is named a tonge. The tonge of man is an instrument or a member, by the which not onely tasting but also the knowledge of mans mynd by the speaking of the tonge is brought to vnderstanding, that reason may know ye truth from the falshood, & so conuerse. The tonge is the best and the worst official member in man, why, and wherfore, I doe remit the matter to the iudgement of the readers. But this I doe say ye the tonge may haue diuers impediments beside slaundering & lying, the which is the greatest impedimēt or sicknes of al other diseases, for it doth kil ye soule without repentance. I passe ouer this matter, and will speake of the sicknesses which may be in mans tonge, the which may swell, or els haue fissures, or wheales, or carnelles, or the Palse.

The cause of these infirmities.

¶ If the tongue doe swell, it doeth come of the corrupcion of bloud, or els of suparabundance of rume, or euill dyet, as surfeting &c.

A remedy.

If it do come of the corruption of bloud, exhaust two or three ounces of bloud, as age and strength will permit it with time conuenient, & then purge the head with pilles of Cochee, and vse gargarices. If it do come of rume, take the iuyce of night shade otherwise named Solatrum, and let the pacient holde in his mouth, as long as he may. v, sponefuls one after an other. If it do come of a palsey, it doth come of a great anger or feare or els of extreme colde, or els of drinking of to much wyne, and drinking of euill drinkes of sundry brewings, some good and some badde, some new and some stale. and it may come of eating of euill meates, vse therefore diuers times to lay a grayne of Castory vpon the tongue, and refrayne from such thinges as may be the occasion of this sickenes rehearsed. If there be fissures in the tongue or chappes, it doth come of some colerike humour which doth cause ariditie and drynes of the

tongue,

tongue, for such matters vse mellilote and moyst thinges. If there be wheales on the tonge, it doth come of surfeting and keping of euill dyet, and drinking late of hot wynes & strong ale, and it may come of heate in the stomake, for this matter first vse good dyet, and than purge the head, and vse of Gargarices with sternutacions.

For Lipothomia, loke in the Extrauagantes in the ende of this booke.

The.207.Chapiter doth shew of the stone in the bladderr.

LIthiasis is the greke word, in latin it is named Calculus in vesica, and Lapis is taken for all the kyndes of the stones. In English Lithiasis is the stone in the bladder. And some doth say that Nefresis is the stone in the raynes of the backe, therefore loke in the Chapiter named Nefresis. *The stone*

The cause of this impediment.

This impediment doth come either by nature, or els by eating of euill and viscus meates, and euill drinkes, as thick ale or bere, eating broyled & fryed meats, or meats ý be dryed in ý smoke, as bacon, martinmas beefe, red herring, sprottes, and salt meates, and crustes of bread, or of pasties and such lyke.

A remedy.

If it do come by nature there is no remedy, a man may mitigate the peyne & breake the stone for a tyme, as shalbe reherred. If it doe come accidentally by eating of meates that will ingender the stone, take of the bloud of an Hare, and put it in an earthen potte, and put thereto three ounces of Sarfrage rootes, and bake this together in an ouen, and than make pouder of it, and drinke of it morning end euening. For this matter this is my practise, first I doe vse a dyet eating no newe breade, except it be.xxiij.houres olde. I refuse Cakebreade, Saffron breade, Rye bread, leuen bread, Cracknels, Simnels, & all maner of crustes, than I do drink no new ale, nor no maner of beere made with hoppes, nor no hot wynes.

I do

I doe refraine from flesh & fishe, which be dryed in the smoke, and from salt meates & shel fishes. I do eate no grosse meates nor burned flesh nor fishe, thus vsing my self I thanke God I did make my selfe whole and many other, but at the beginning when I went about to make my selfe whole, I did take the pouder folowing. I did take of Brome sedes, of percilles sedes, of Saxfrage sedes, of Gromel sedes, of eyther of them an ounce, of Gete stone a quarter of an ounce, of date stone as much, of egge shelles that chekin hath laine in the pith pulled out halfe an ounce, make pouder of all this and drinke half a sponefull morning and euening, with posset ale or whyte wyne. Also the water of hawes is good to drinke.

For Lumbelooke in ye Extrauagants in ye end of this booke

The .210. chapiter doth shew of obliuiousnes.

Obliuiousnes

LEthargos is the Greke worde. And some Grecians doeth name it Sirsen. The barberous men doth name it Litergia. In latin it is named Lethargia or Obliuio. In Englishe it is named obliuiousnes or forgetfulnes.

The cause of this impediment.

¶ This impediment doth come thorow cold rume, the which doth obnebulate a mans memory, and doth lye in the hinder part of a mans head, within the scull or brayne panne.

A remedy.

First if néd require vse Flebothomy, and aboue al things marke or see that the body be not constupated or costiue, but laxatiue, and vse gargarices, and otherwhile vomites, and anoynt the head with the oyle of Castory, and the oyle of Roses, compound with Aceto squilitico, and let such men hauing this impediment, beware of drinking to much strong drinks, as wyne and ale, and eating of Garlike, Lekes, & Onions, and such lyke.

The. 211. chapiter doth shew of a skurfe in all the body.

Luce

LVce or leuci be the greke words. In latin it is named Vitiligo. In English it is named a scurfe in all the body. Skurfe.

The cause of this infirmitie.

This infirmitie doth come of a colerick & melancoly humour

A remedy.

For this matter I do take thrée oũces of Bores grece ỳ skins pulled out, thẽ I do put to it an oũce of ỳ pouder of oyster shels burnt, & of the pouder of brimstone, & thrée ounces of Mercury mortified with fasting spettle, compound all this together and anoint the body thrée or foure times, & take an easy purgatiõ.

For Lugia, loke in the Chapiter named Dubaleth.

The.212. Chapiter doth shewe of long white wormes in ones belly.

LVmbrici is the latin word. In greke it is named Elmitha. In English it is named long white wormes in the mawe, stomake and guttes. Wormes.

The cause of this infirmitie.

¶ This infirmitie doth come of superabundaunce of fleumaticke humours.

A remedy.

If any man wil take a Plowe mans medicine, & the best medicine for these wormes & al other wormes in mans body, let him eate Garlike. For this matter loke further in the Chapiters named Vermes, and in Affarides and in Cucurbiti.

The.213. Chapiter doth shewe of Lunatike men & women.

LVnaticus is the latin word. In English it is named for a lunatike person the which will be rauished of his wit ones in a mone, for as the mone doth change and is variable, so be those persons mutable and not constant witted.

The cause of this impediment.

¶ This impediment may come by nature & kind, & then it is vncurable, or els it may come by a great fear or a great study

A remedy.

¶ First be not solitary, nor muse not of studious or supernaturall matters, vse mery company, & vse some mery & honest

paſtyme, be not long faſting, vſe warme meates, and drinke well to bedward, to make or to prouoke ſlepe, ſlepe not in the day, and vſe the medecines which be in the Chapiters named Memoria, Senſus, and Anima.

The. 214. Chapiter doth shewe of intemperance.

Intemperance.

LVxus is the latin word. In greke it is named Aſotia. In engliſh it is named intēperance. Temperance is a moraall vertue & worthely to be praiſed, cōſidering ý it doth ſet al vertues in a due order. Intēperance is a great vice, for it doth ſet euery thing out of order, & where ther is no order there is horror. And therfore this word Laxus may be takē for al ý kinds of ſēſualitie, ý which can neuer be ſubdued wōut ý recogniſiō & knowledge of a mans ſelf what he is of him ſelf, & what god is. And for as much as God hath geuen to euery man liuing frae wil, therfore euery man ought to ſtād in the feare of god, and euer to loke to his conſcience, calling to God for grace, and dayly to deſyre and to pray for his mercy, and this is the beſt medecine that I doe know for intemperance.

Thus endeth the letter of L. And here after foloweth the letter of M.

The 215. Chapiter doth shew of the principal veines in man.

Principal veynes.

MEdiana I do take him here for the firſt veine, thā is Cardiaca & Sophena, & Cephalica, & Baſilica, & Salnarella, & Epatica, & Sciatica, & the hemorodiall veynes, Mediana doth lye in tha middle of the armes, & any of the veynes be opened for any paſſiō or grefe about the heart. Cardiaca is at the one ſide in ý middle of ý arme, & is opened for paſſions & diſeaſes about ý hert. Sophena doth lye a little frō ý ankle, & is opened for paſſions in ý liuer & the ſtones. Cephalica doth lye a little vnder ý thome & is opened for paſſions of ý head & eyes. Baſilica is opened for paſſions of ý liuer & for a feuer quartain. Salnatella doth lye betwirt ý little finger & the lech finger, & is opened to cleanſe all ý body. Epatica is opened to cleanſe ý lyuer. Sciatica doth lie in ý vtward part of ý fēte & is opened for the

Sciaticke

Sciaticke passiõ. The Hemorodial veines be opened to purge melancoly. There be many other veynes opened for other impedimentes long to rehearse at this tyme.

The.216. Chapiter doth shewe of a sodeine sicknes.

MAlus morbus be the latin words. In english it is named an euil sicknes. Euery sicknes in it self is euil to ẏ body, but this hath his name of a proper sickenes named a sodeyne sicknes ẏ which doth fall to a man. And there be many sodein sicknesses, as ẏ pestilence, ẏ kindes of feuers, ẏ sweating sicknes, ẏ masels, ẏ small pockes, the crampe, the palsey, ¶ sounding, ¶ many such lyke sicknesses, but here it is takẽ as many ¶ diuers doth hold opinion ẏ it is ẏ French pockes, wherfore loke in the chapiter named Mala frantizor, and the Chapiter named Morbus Gallicus.

A sodeyn sickenes.

For Madarofes loke in the second booke named the Extrauagantes.

The.217. Chapiter doth shewe of the French pockes.

MAla frantizor is the Araby word. In latin it is named morbus gallicus or Variole maiores. In english it is named one of ẏ first kindes of ẏ French pockes ẏ which be scabs ¶ pimples like to leprositie, wherfore for this matter or sickenes loke in ẏ chap. named morbus gallicus. The grecians can not tel what this sicknes doth mene, wherefore they do set no name for this disease, for it did come but lately into Spayne and Fraunce, ¶ so to vs about the yeare of our Lord. 1470.

French Pockes.

The.218. Chapiter doth shewe of a filthy scabbe corrupted.

MAlum mortuum be the latin wordes. In English it is named a filthy scabbe the which most commonly is in the armes and legges.

A filthy Scabbe.

The cause of this impediment.

¶ This impediment doth come most commõly of a menstruous woman, and it may come by corruption of bloud, ¶ diuers tymes it doth come of a melancoly humour adusted.

A remedy.

Fyrst make this preparatiue, take of Enula campana rotes clensed and cut in peces three ounces, of Fenel rotes the pith pulled out two ounces, of the kayes of Ashe trees an ounce and a halfe, of Scabiouse two handfuls, of hony sucles three handfuls, of Fumitory two handfuls, of the tender croppes of burres two handfuls, of Sene and Polipody of eche two ounces, of the flowers of Rosemary and of Violets an ounce, of Sicados and Epithime an ounce, confect all this together with suger plate and Rose water, and make a sirupe, and vse to eate it morning, none, and at night, and than take Pera ruffini, or Peralogodion ruffi, or Theodoricon a dramme or two at a tyme. For this matter loke further in the Extrauagantes.

The. 216. Chapiter doth shewe of womans brestes.

MAmille is the latin word. In Greke it is named Mastos, or Mazion. In English it is named womans brest the which may haue many impediments, as lacking of milk, curding of milke, inflaming of the brests, and otherwhile they may be ouer long and great, and otherwhile the skinne may go of from the niples.

The cause of these impedimentes.

These impediments doth come many wayes, it may come for lacke of sucking or drawing of the milke, it may come by grossenes of the bloud, it may come of debilitie and wekenes or opilacions, as when a woman doeth lacke milke it may come by to much handling of them, and it may come by nature or grossenes of humours.

A remedy.

If a woman do lacke milke, take of Cristall a drame and a halfe, and make fine pouder of it, and drinke it with Bastard or Muscadell, do this. v. or. vj. tymes. Or els take of Fenell, of Malowes, of Anis, of Marche, of eche of them. y. handfulles, sethe it in Bastard or Muschadell and strayne it, and

drinke

drinke it oft. If the brestes be longe, bigge, and great, make a plaister with humlockes sodden in white wine, and lay it to the brestes. If there be any inflaminges in the brest, take the white of two egges, and two handfuls of houseleke, compound both together and lay it to the brest. Or els take Southistell and Dandelion, Violet leaues, the tender croppes of wylde hoppes, of eche a handfull, sethe it in posset ale and drinke it. If the mylke be curded in the breste, some olde auctours wil geue repercussiues. I would not do so, I doe thus, I doe take Dragagant, and gumme Arabicke, and doe compound them with the white of rawe egges, and the oyle of violets, and do make a playster. Or els I doe take pitch, and doe liquify it in the oyle of Roses, putting a little doue dunge to it, & dregges of wyne or ale and make playsters.

For Macula in Oculo loke in the chapiter named Tarphati.

The. 220. chapiter doth shewe of one of the kyndes of madnesse.

MAnia is the Greke. In latin it is named Insania or Furor. In English it is named a madnes or woodnes like a wylde beast, it doth differ from a phrenisey, for a phrenisey is with a feuer, and so is not Mania, this madnes that I doe pretend to speake now of. *Madnes.*

The cause of this infirmitie.

¶ This infirmitie doth come of a corrupt blood in the head, and some doth say that it doth come of a bilous blood intrused in the head, and some say it doeth come of weakenes of the brayne the which letteth a man to slepe, and he that can not slepe must nedes haue an ydle brayne, and some say it is a turning vp so downe in the head, the which doeth make the madnes.

A remedy.

First in the chamber where the pacient is kept in, let there be no pictures nor painted clothes about the bed nor chamber,

than vse in the Chamber all thinges that is redolent and of sweete sauours, and kepe the pacient from musing and studying, and vse mirth and mery communication, and vse the pacient so that he doe not hurt him selfe nor no other man, and he must be kept in feare of one man or an other, and if neede require he must be punished and beaten, and geue him three tymes a day warme meate, and vse to eate Cassia fistula, and Epithime vsed is very good.

¶ The. 221 Chapiter doth shewe of a mans handes.

Handes. MAnus is ye latin word In greke it is named Chir. In english it is named a hande or handes, the which may haue many impediments as chappes, wormes, drinesse in ye palme of the handes, or some moyst humours and such lyke.

The cause of these infirmities.

¶ These infirmities doth come eyther by corruption of bloud, or els thorow a humour, or els thorow the heate of the lyuer, or els thorow the ariditie of coler.

A remedy.

First he that wil be whole in the body & handes, let him vse to washe the handes oft in a day, specially in the morning and after diner and supper, and for any impediment in the hands take of dere suet an vnce, of Malowes three handfuls, of water two pyntes, of secke a pynte, seeth all this together and diuers tymes in a day specially morning and euening wash the handes and kepe them warme out of the wynde. Or els take of the pouder of Enula campana rootes an vnce & a halfe, of bores grece. iij. vnces, of mercury mortified with fasting spittle an vnce & a half, of Champhire a dram and a half, incorporate all this together, and morning and euening anoynt the handes and kepe the handes warme from the wynde.

The. 222 chapiter doth shew of the Matrix of a woman.

The moder. MAtrix is the latin word. In Greke it is named Mitra. In English it is named the Matrix or the moder, or the

place

place of conception the which hath diuers tymes many impedimentes, as Suffocacions, lubricitie, the mole of the matrix, the rising of the matrix the which no mayde can haue for the orifice of that place in a mayd is very strayt, considering there be fyue veynes the which doth breake when a mayd doth lese hir maydenhead.

The cause of these impedimentes.

These impedimentes doth come of distemperaunce of the body and of superfluous and moyst humours, or disordering of the midwife, in disordering any woman when she should be deliuered.

A remedy.

If it come thorow suffocation. Take of Betony leaues half an vnce, stampe it small and drinke it with white wine and smell to Galbanum and Serapine and make a perfume of Juneper, eyther of old lether and sit ouer it, or els take of Pony sedes. iij. drams, drinke it with Mellicrate. If the matrix doe fall out, first washe the place twyse or thryse with white wyne, or els take of Juneper cut in pieces three vnces, of Mirtils three vnces, seth this in running water, & wash the place two or three times, thã take of Galbanum three drams, drink it with red wine, euery thing that will helpe the falling out of a mans foundement will helpe this impediment, wherefore loke in the Chapiter named Anus.

For Melanchima loke in ỳ chapiter named Melankyron.

¶ The. 223. Chapiter doth shewe of the vertue of medecines.

MEdicina is ỳ latin word, in greke it is named Pharmacia or Acesis. In English it is named a medicine. The ministration of medecines doth consist in two things, in Theorick which is speculation, & in practise. The theorickon doth teach the practiciner. The vertue of medecines is to keepe a man ỳ is whole in helth, and he that is sick by medecines may be recouered. And the arte of medecines is to gouerne & keepe the *Medecine*

naturall complexion of man in whom it is, and to turne the complexion ý is out of a natural course into a natural course, wherefore this science of medecines, is a science for whole men, for sicke men, and for neuters which be neyther whole men nor sicke men, wherefore I doe aduertise euery man not to set little by this excellent science of medecines, considering the vtilitie of it, as it appereth more largelier in the introduction of knowledge.

For Meli, looke in the Chapiter named Membra.
For Mediana, looke in the Chapiter of M.
For Melliceriders, looke in the Chapiter named Tubercula.

The.224. Chapiter doth shewe of the blacke Iawnes.

The blacke Iaunes. MElankyron is the Araby word. Melanchima is the greke word. In latin it is named Hictericia nigra. In english it is named the blacke Iaunes.

The cause of this infirmitie.

¶ This infirmitie doth come of the malicioufnes of melancoly the which doth bring in death, for melancoly and death be concurrant together.

A remedy.

If a man haue the blacke Iawnes with a Feuer quartaine I do remit him to ý mercy of god, if there may be any remedy purge melancoly, & thē do as I haue writtē in the Feuer quartaine, & for the blacke Iaunes without a feuer quartaine, first purge melācoly with Pillule Indie, & pillule Lucis, pillule de lapide Lazuli, Pillule Sebely, & a cōfection of muſke is good.

The.225. Chapiter doth shewe of a mans memory or vnderſtanding.

Memory. MEmoria is the latin word. In Greke it is named Muime. In Engliſh it is named the memory of man, which is concurrant with vnderſtanding named Intellectus in latin,

tin, the which both be two powers of the soule, as it appereth in the Chapiter named Anima.

To acute and to make quicke a mans memory and vnderstanding.

¶ Vse the confection of Anacardine, and to sauour to Amber de grece, and to other odiferous sauours.

The.226. Chapiter doth shewe of the principall member in man.

MEmbra is the latine word. In Greeke it is named Meli. In English it is named members, the which be many in man, and they be deuided in principal members, and officiall members. Principall members be foure, the heart, the brayne, the lyuer, and the stones of man, and the place of conception in woman. All other members be officiall members, and doth office to the principall members, for in the hearte be the vitall spirites, in the brayne be the Animall spirites, in the lyuer be the naturall spirites, and in the stones of man and in the place of cōception is generacion. If any of the principall members be infected or hurt, or out of temperance all the other officiall members must nedes be out of due order and quietnes, but an officiall member may be hurt and infected, and yet it may be recouered with medicines or salues. &c. Although the lunges, the splene, the tonge, and the eyes be dangerous members to heale, specially if there be in any of them olde greefes. Also there be spiritual members beside the principal members, the which be both principal & spiritual members, & these be spirituall members, which is to say, ye longes, ye midriffe, the arter trach, the Epiglote, and they be named spirituall members, for as much as they do drawe the breath or wynde into the body, & doth expell it out againe. Also there be other members named in latin membra hetrogenia, which is to say in English compound mēbres as ye face is compound of many things, & so be the legges, and armes, and such lyke.

A member.

The.227.Chapiter doth shewe of a womans termes.

Womans flowers.

MEnstrua is the latin word. In greke it is named Rousginechios. In English it is named a womans termes, the which most commonlye euerye woman and mayden hath, if they be in good health and not with childe, no geuing no child sucke, from.xv.yeares of theyr age to.l. not two yeares vnder or aboue, and where I did say that the womans termes in latine is named Menstrua, that word of latin is deryued out of a word named Mensis, which is a mouth, for euery mouth they that hath their health hath their termes or flowers. And there be foure kyndes of womens flowers, red, tauny, whyte and blackyshe, the red is naturall, and the other be vnnaturall and not profite, and they betoken infirmitie or sicknes to come when they be not red.

The cause of this matter.

¶ The cause of this matter is that God hath ordeyned it to all women from.xv.yeares of their age or there about, to.l. and as long as a woman can bring forth theyr flowers or haue theyr termes, so long they may bring forth fruite and haue children or els not.

¶ A remedy for them that hath not their termes, & for them that hath to much of them, and a remedy for them that hane them vnnaturally.

If a womans termes do flowe to much, exhauste two or thrée vnces of blud out of a veine named Cephalica, or els Basilica, or els of Bothe Sophenes, then let hir vse to drinke of the iuyce of Tansy, and of the iuice of Plantaine with red wine. If a womã haue not their termes, take of Waterwort of Isope, of Organum, of Calamint, of Colloquintida, of Calamus, Aromaticus, and of Ameos and such lyke, and take thẽ in simples or compound, and vse it.iv.tymes on day after an other, twise or thryse.

The.228.Chapiter doth shewe of a certeyne kinde of Madnes named Melancholia.

Melan-

MElancholia is deryued out of two wordes of Grēke which is to say of Molon, which is to say in latin Niger. In Englishe it is named blacke and of Colim, which is to say in latin Humor. In Englishe it is named an humour, the deriuation of this word is as well referred to this sickenes as to the humour which is one of the complexious. This sickenes is named the melancoly madnesse which is a sicknes full of fantasies, thinking to here or to see that thing that is not harde nor seene, and a man hauing this madnes, shall thinke in him selfe that thing that can neuer be, for some be so fantasticall that they will thinke them selfe God or as good, or such lyke thinges perteyning to presumption or to desperation to be dampned, the one hauing this sickenes doth not go so farre the one way, but the other doth dispayre as much the other way.

A kinde of madnes.

The cause of this impediment.

¶The original of this infirmitie doth come of an euil melancoly humour, and of a stubberne heart, and running to farre in fantasies, or musing or studying vpon thinges that his reason can not comprehend, such persons at length wil come and be very natural foles, hauing gestes with them, or els peuish fantasticall matters nothing to the purpose, and yet in theyr conceyt doe thinke them selues wyse.

A remedy.

First in the beginning let them beware of melancoly meats, and let them vse cōpany, and not be alone nor to muse of this thing nor of that matter, but to occupy him in some manuell operation, or some honest pastyme, and let them purge melancoly, and vse to eate Cassia fistula, and vse myrth, sport, play, and musicall instruments, for there is nothing doth hurt this impediment so much as doth musing and solicitudenes. For this matter loke in the Chapiter named Mania.

The. 229. chapiter doth shewe of an humour named Melancoly.

Melan-

Melãcoly MElancolia is deryued as I haue sayde in the Chapiter before this, of two wordes of Græke, and the Latins doth name this word Melancolia as the Grecians dothe. In English it is named melancoly otherwyse named blacke coler which is one of the foure complerions or humours, and is colde and dry, and there be two kyndes of Melancoly, the one is naturall and the other is vnnaturall. Naturall Melancoly is like the dregges of bloud which is blackysh: vnnatural Melancoly is ingendred of coleradusted, & of the dregs of fleume & of the dregges of bloud, Diasene, pilles of Inde, pils de lapide lazuli, Pilluli de lucis be good to purge Melancoly.

A remedy to purge coler and melancoly if it be superfluous or vnnaturall.

Catholicon and Diaphenicon, and Polypody and suche lyke, be good to purge coler, and melancoly humours Peraruffini, and as it doth appere more largely in the Dyetary of health.

For Meri, loke in the Chapiter named Isophagus.

For Mentagra loke in the Chapiter named Lichen and in the chapiter named Morbus gallicus, and in the chapiters named Variole and Morbilli.

The. 230. chapiter doth shew of an euill vlceration named Metasincrisis.

An euill vlceratiõ. MEtasincrisis is the Greke word. In latin it is named mala vlceracio. In English it is named an euill vlceracion.

The cause of this impediment.

This impediment doth come of corruption of bloud & fleume.

A remedy.

First purge bloud and fleume, as it doth appeare in theyr chapiters, and vse the medecines specified in the chapitre named Vlcus or Vlcera.

The. 231. Chapiter doth shewe of a passion vnder.

A passion vnder. MIrachia is the Greeke worde. In Latin it is named Passio ipocundriata. In Englishe it is named a passion

tion in or vnder ȳ Hypocunder, wherfore loke in Hipocũdriõ.

The cause of this impediment.

This impedimẽt doth come thorow official siknes, cõmon siknes or cõsimyl siknes, for this mẽber named in ȳ intrach is sẽsible, & therfore many accidẽtal infirmities doth happẽ vnto it

A remedy.

First kepe the belly warme, and as the cause of the sicknesse doth come, so minister the medecines.

For Vitra loke in the Chapiter named Matrix.

For Virach loke in the Extrauagantes, in the next boke after this.

Veceraice be certeyne veynes so named. Loke in the Anthomy in the Introduction to knowledge.

The. 232. Chapitre doth shew of pissing.

Mictus or mictura, be the latin wordes. In Greke it is named Vria. In English it is named Pissing, & ther be many impediments of pissing, for some can not hold their water and some can not pisse or make water, some doth pisse bloud, & some in their pissing doth auoyde foule matter, & some doth auoyde grauel, & some stones, & some when they haue pissed it doth burne in the issue as wel in woman as in man. *Pyssing.*

The cause of this infirmitie.

These infirmities doth come either natural or els accidental. If it dow come naturally or by nature, fewe Phisicions can helpe it, but they can mitigate the paine of the infirmitie. If it dow come accidentally, it may be holpen.

A remedy.

First for him that can not hold his water, take of Mulherons otherwyse named Tode stoles. ii. vnces, of the scales of Iron the which is about a Smithes Handfyle an vnce and a halfe, stamp these two things together in a brasen morter as fine or as subtyle as one may dow it, and then put it in a quart of red wyne, & let it stand iiii. or. v. houres, then strayne it & drink it morning & euening. iv. sponefulls at a tyme, & if nẽd require

make

make fresh and fresh. Or els take of Enula Campana rotes, of Acorus, of eyther of them two vnces, make fine pouder of them & drink it at times with the iuice of Plantaine & sainct Johns wort sod with red wine. Or els take a Goates bladder or a shepes bladder, or a Bulles bladder, make pouder of it & drink it with vineger or water, & drink it morning & euening iii. dayes. If a man can not pisse, take of Mellifoly. ii. hãdfuls, of Percely ii. handfuls, of Nettles or Nettle sædes an vnce & a halfe, compound al this together and infuce it in white wine and drink it morning & euening. iv. sponefulls at a time, and anoynt the raines of the backe & the sydes & flankes with Conyes grece. Or els take of the rotes of Rapes, of Burres, of Dockes, of Percely, of Nettles, of eche two vnces, seth all this in white wine & drink of it morning & eueninge, & of the substaunce make a playster & lay it ouer the sides & the belly. If a man do pisse bloud, take of Alkakẽge, of Burres, of eyther an vnce, of Mulcherons an vnce, confect this with the strupe of Roses, & drink iii. sponefulls at a tyme. Or els take of horehound of Mader, of eche ii. vnces, stamp it & drink it with vineger. If it burne in the end of the yerde, take than of the sædes of Gourdes, & of the sædes of Citrulles excoriated, of eche ii. vnces, infuse it in the water of hawes, & vse to drinke of it, & anoynt the cods & the raynes of the backe with it, & oyle of Munifer.

For Muimeloke in the Chapiter named Memoria.

¶ The. 233. chapitre doth shew of an impostumacion in a womans matrix.

An impedimẽt in the matrix.

MOlon is the Greke worde. In latin it is named Mola matricis. In English it is named an impostumation or a lumpe of flesh ingendred in a womans matrix, which is the place of concepcion.

The cause of this impediment.

This impediment dothe come of grosse humours the which be ingendred in the matrix, making a woman to thinke that she is with childe when she is not with childe.

A remedy

A remedy.

Fyrst let her beware of eating of any meates the which doth ingender wynde, than let her vse stuphes and take than this medecine, take of Moderwort, of Garmander, of Calamint, of Botony, of eche an vnce and a halfe, of Anys sedes, of Fenel sedes an vnce, of Calamus Aromaticus, of Cipres, of eche an vnce, of whyte vineger two vnces, of Roset hony an vnce, make a Sirupe of this and purge the matter with Theodoricon and vse Stuphes, and let the mydwyfe for water occupy Petrosium, euery thinge that is good for Abhorsion is good for this impediment named Mola matricis.

The. 234. chapitre doth shew of Stutting or stamering.

MOgilali or Ancinoglosi be the Greke wordes, in latin it is named Balbucies. In Englishe it is named stutting or stamering. Ancinoglosi doth come by nature, mogilali commeth by vsage to stamer, being continually in the company of a stamerer. For this matter loke in the Chapiters named Balbucies. *Stamering.*

For morbilli loke in the Chapter named Exhanhemata.
For mirmachira loke in the Chapiter named Formica.
For mola matricis loke in the Chapitre named molon.

¶ The. 235. Chapitre doth shew how all maner of sickenesses be deuided.

MOrbus is the latin worde. In Greke it is named Nosos. In Englishe it is named a sickenes or a sore. And there be thre kindes of sores or sickenesses, vniuersall, perticuler, and consimell. An vniuersall sicknesse dothe occupate all the partes of mans body. A perticuler sicknesse or sore doths occupy a perticuler member or place in man. *A sicknesse.*

A con-

A consimel sicknes or sore is whē an vniuersal & a particuler sicknes or sore be concurrāt one with an other lyke one to an other. For this matter loke in the chapitre named Egritudo.

The. 236. chapitre doth shew of the Kinges euyll.

The kings euill.

MOrbus regius be the latin words. In English it is named the kings euil, which is an euil sicknes or impediment.

The cause of this impediment.

This impediment doth come of the corruption of humours, reflecting more to a perticuler place then to vniuersal places, and it is much lyke to a Fystle, for and if it be made whole in one place it will breke out in an other place.

A remedy.

¶ For this matter let euery man make frendes to the kinges maiestie, for it doth perteyne to a king to help this infirmitie, by the grace the which is geuen to a king anoynted. But for as much as some men doth iudge diuers tymes a Fystle or a French pocke to be the kinges euyll, in such matters it behoueth not a King to medle withall, except it be thorow and of his bountifull godnes to geue his pitifull and gracious councell. For kinges and kinges sonnes and other noble men hath bēen eximious Phisicions, as it appeareth more largely in the Introduction of knowledge, a booke of my making.

For Morbus caducus and Morbus comicialis, loke in the Chapiter named Epilepsia.

For Morbus arquatus, loke in ẏ chapter named Hicterica.

The. 237. Chapiter doth she of the French pockes.

MOrbus gallicus or Valiore maioris, be the latin wordes, & some do name it Mentagra, but for Mentagra loke in Lichen. In English, Morbus Gallicus is named the French pocks, when that I was yonge they were named the Spanish pockes, the which be of many kyndes of the pockes, some be moyst, some be waterish, some be dry, & some be scorpie, some be like scabbes, some be lyke ryngewormes, some be fystuled,

some

some be fettered, some be cankarus, some be lyke wens, some be lyke byles, some be lyke knobbes & knurres, & some be vlcerous hauing a little drye scabbe in the middle of ỳ vlcerous scabbe, some hath ache in the ioynts, and no signe of ỳ pockes, and yet it may be the pockes. And there is the smal pock, loke for it in the Chapiter named Valiore maiores.

The cause of these sicknesses.

¶ The cause of these impediments or infirmities doth come many wayes, it may come by lying in the shetes or bed there where a pocky person hath the night before lyen in, it may come with lying with a pocky person, it may come by sitting on a draught or sege, there where a pocky person did lately sit, it may come by drinking oft wꝫ a pocky persõ, but specially it is taken when one pocky person doth sinne in lechery the one with an other. All the kyndes of the pockes be infections.

A remedy.

Take of ỳ grece of a bore ỳ skin clene picked out ỳ weight of a pound, of ỳ pouder of brimstone. iij. vnces, of ỳ pouder of oyster shels. ij. vnces, of Verdigrece ỳ weitht of xij. d. of ỳ inward barke of ỳ braunches of a vine. v. vnces, thã stampe al this together in a morter & anoynt ỳ body, specially as nigh ỳ sores as one may, & then lay the person in a bed & cast cloths inough ouer him & let him swete. xx. or. xxiiij. houres, do this. iij. times in. ix. dayes, & after that take an easy purgaciõ, and take of the water of Plantaine halfe a pynte, of Mercury sublimated the weight of. viij. d. of Roche Alom halfe an vnce, make pouder of it, and mixe all together, and with a fether anoynt the places. Or els take of Turpentine well washed an vnce, of Leterhe, of burnt Alome, of eche an vnce, myxe this together, than take two vnces of the fatnes of a gote or a kydde, and anoynt the places. Or els take of fresh butter an vnce & a half of Barowes grece halfe a pounde, of olde Treacle an vnce, of Mitradatum halfe an vnce, of quicke siluer mortifyed the weight of. vj. grotes, of Lyterge and salte of eche halfe an vnce, myxe all this together and make an oyntment.

The.238.chapiter doth shewe of the Morphewe.

Morphew MOrphea is the latine worde. In Englishe it is named the Morphewe. And there be two kyndes of the Morphewe, the whyte Morphewe, and the black Morphewe. The whyte Morphewe is named Alboras, for it, lwke in the Chapiter named Alboras.

The cause of this infirmitie.

¶ These infirmities doeth come by defaute of the nutritiue vertue, or by vsing venerous actes in youth.

A remedy.

¶ If the place be pricked and will not bleede, the Morphewe is not curable. If it dw bleede, take of Kapes, of Koket, of eche an vnce and a halfe, stampe it with Vyneger, and after that washe the place. Or els take a Cowe horne, and burne it, and with Vineger wash the place, or els take earth of Affrick and myxe it with Vineger and washe the place oft.

The.239.Chapiter doth shewe of an impediment in the browes and the eares.

A More. MOrus is the latine word. In English it is named a more or a little lumpe of flesh the which doth grow in the browes or eares, or in any mans foundement or other places, it doth differ from Veruca which is a warte, as it doth appeare more plainly in the Chapiter named Achrochordones.

The cause of these infirmities.

This infirmitie doth come of a grosse and a superfluous humour, of corruption of bloud and of coler adusted.

A remedy.

¶ Take of shepe dunge an vnce, bray it with Hony and a little Vineger, and make a plaister, or a suppositor, or a tent. Or els take of Rue an vnce, Salt peter half an vnce, bray this together and make a plaister. Or els pare as depe of the matter as the pacient may suffer, and droppe then vpon the place red ware, as one will do to an agnell.

The

The.240.chapiter doth shewe of a monster.

MOnstrum is the latin worde. In greke it is named Teras. In English it is named a Monster, or a thing to be wondered of, that is to say, to see a man to haue two heades, or two thombes, or six fingers on one hand, or to lack legges, or armes, or any other member, and was so borne, or any thing that is disfourmed, is a Monster. *A mõster*

The cause of this impediment.

This impediment doth come eyther of abundaunce of nature, or els of to little nature, it may come by the vengeance of God, or by vnnaturall copulacion betwixt man & woman, or to meddle with any vnreasonable beast of one kynd to cople with any other beast of a contrary kynd.

A remedy.

In this matter God must onely remedy it, and folowe the councell of saint Paule, saying, Masculns super feminam in timore Dei. This is to vnderstand, betwixte man and wyfe, the whtch may lefully and lawfull vse the act of matrimony, and other persons can not do so without deadly sin, & beastes, to vse them selues contrary to their kind. I do cople them together vnreasonable to reasonable, vsing not reason.

The.241.Chapiter doth shewe of byting or stinging of a venemous worme.

MOrius is the latin word. In greke it is named Digma. In Englishe it is named a byting, the which may come many wayes, as by biting of an Adder, or stinging of a Scorpion, Snake, or Waspe, pissing of a Tode or Spider, and such lyke, the venim of all the which may hurt man. *Byting.*

¶ The cause is shewed.

A remedy.

First take a sponge and put it in hot water and wring out the water and lay it hot to the place, do thus diuers tymes, & than cuppe the place, and after that make a playster of Tria-

cle and lay it to the place. And for the stinging of a waspe or bee, or Hornet, put ouer the place colde Stele.

The. 242. Chapiter doth shewe of a woman.

A womã MVlier is the latin word. In greke it is named Gyuy. In english it is named a woman, first when a woman was made of god she was named Virago, because she did come of a man, as it doth appere in the second Chapiter of the Genesis. Furthermore now why a woman is named a woman, I wil shewe my mynde. Homa is the latin word, and in English it is as well for a woman as for a man, for a woman the sylables conuerted is no more to say as a man in wo, and set wo before man, and then it is woman, and well shee may be named a woman, for as much as she doth beare children with wo and peyne, and also she is subiect to man, except it be there where the white mare is the better horse, therefore vt homo non canter cum cuculo, let euery man please his wyfe in all matters, and displease hir not but let hir haue hir owne will, for that she will haue who so euer say nay.

The cause of this matter.

¶ This matter doth spring of an euill education or bringing vp, and of a sensuall and a peruerse mynde, not fearing God nor worldly shame.

A remedy.

Phisicke can not helpe this matter, but onely God & great sickenes may subdue this matter.

Vt mulier non cocat cum alio viro nisi cum proprio. &c.

Beleue this matter if you wiil.

¶ Take the gale of a Gote and the gal of a Wolfe, mixe them together, and put to it the oyle of Olyue ETNUS. virga. Or els take of the fatnes of a Gote that is but of a yere of age ETNUS virga. Or els take the braynes of a Choffe & mix it with hony. ETNUS virga. But the best remedy that I do know for this matter, let euery man please his wife and beat hir not, but let hir haue hir owne will as I haue sayd.

The

The.243.Chapiter doth shewe of Musicke and musicall instrumentes.

MVsica is the latin word. In greeke it is named Musicæ. In Englishe it is named Musicke which is one of the.vij. liberall sciences & a science which is comfortable to man in sicknes and in health,this science is deuided in Theoricke or speculacion and in practise,the Grecions in Musicke doth vse their termes,as they doe in phisicke,for they do put before all notable words in musicke Dia as they do in phisicke,as Diatesseron which is a fourth Diapent is a fifth,Diapasan is an eyght,Diaphonia is a discord. For this matter loke in the Introduction of knowledge. *Musicke.*

Musculago, Musculi,or Mussulagines be ỳ litin words. In english it is named muscles,or mussulages ỳ which be little straines descēding from ỳ head to ỳ neck & face,& other partes,and they be compound of sinewes,filmes and ligaments,and pannicles,and some say that they be little gristle bones. *Muscles.*

Here endeth the letter of.M. And hereafter foloweth the letter of N.

The.244.Chapiter doth shewe of a mans Nosethrilles.

NAres is the latin word.In greeke it is named Riues. In english it is named a mans nosethrilles,the which be the Organs of the brayne, by the which the brayne doth attract and expulse the ayre without the which no man can liue,and without the nosethrilles no man can smell,and the nosethrils be the emunctory places of the brayne, by the which rume is expelled and expulsed with other corrupt humours,and otherwhile the nosethrylles be opilated and stopped that a man can not smell. *Nosethrils.*

The cause of this impediment.

This impedimẽt doth come three maner of wayes, the first is thorow abundance of rume. Or els it doth come thorowe some Apostumacion lying betwixte the brayne and the Organs of the nosethrilles, or it may come by some Apostumacion growing in the nosethrils.

A remedy.

First take sternutacions and gargarices, & vse once or twyse in a weke a dram of pylles of Cochee, and vse labour or walkyng, and beware of drinking of wine, and abstaine from the fatnes of Samon, the fatnes of Conger, & the fatnes of Eles, as it doth appere in the Chapiter named Reuma.

The. 245. Chapiter doth shewe of a mans buttockes.

Buttockes NAtes is the latin word. In English it is named a mans buttocks the which diuers tymes will chafe, and some wil be galled.

The cause of these impedimentes.

These impediments doth come eyther by great labour, going a fote, or ryding vpon an euyll horse in a naughtie saddle.

A remedy.

¶ There is nothing better then to rub, anoynt, or greze the place with a tallowe candell, and they that hath greate buttockes before they do trauell, let them anoynt them selues betwixt the buttockes with oyle Olyue.

The. 246. Chapiter doth shewe of the nature of man.

Nature. NAtura is ý latin word. In greke it is named Phisis. In English it is named the nature of man, the which is the chefest blud in mã, & it doth change into whitenes whẽ it doth come in the cundites by the stones. The nature of man doth differ from ý seed of man, although they be coniuncted together, for ý sede of man is like ý sedes of rice, whẽ it is sodẽ, but it is nothing so big, and ý is in the nature of man, which is wetish & thick, without ý which can be no procreation, and

it

it may wast and consume, or be putrifyed.

The cause of these infirmities.

If nature do wast and consume it doth come thorow some sickenes, and if it be putrifyed, it doth come thorowe the corruption of the bloud.

A remedy.

¶ First heale the cause, that is to say, heale the sickenes, and clense the bloud, and all thinges that is sweete is nurtrityne, and doth encrease nature.

¶ For Naucea lyke in the Chapiter named Abhominacio stomachi.

The.247. Chapiter doth shewe of a peyne in the backe named Nephresis.

Nephresis or Nephritis be the greke wordes. Nefresia is the barbarous word. In latin it is named Dolor renum, and some say it is Galculus in renibus. In Englisshe it is named the stone in the raynes of the backe. *The stone.*

The cause of this impediment.

This impedimēt doth come many wayes, as by great lifting, or great straining, or to much medling with women, & it may come by kind, or by eating of euil meates ingendring ỳ stone.

A remedy.

¶ Clary fryed with the yolkes of egges is good for the backe, and so is Buscudell and bastarde dronke next a mans heart. Also these oyles be good for the back, oyle of Alabaster, oyle of Scorpions, oyle of Huntfer, otherwise named the oyle of water Lylyes, and such lyke, and beware of Costiuenes, and vse clisters or suppositers, and vse the medecines the which be in the Chapiter named Lithiasis.

The.248. chapiter doth shew of an impostume in the back.

Natta or Narra be the latin wordes. In English it is a great fleshy impostume lyke a wenne, and is soft, and it doth growe in the backe or shoulders. *An impostume in the backe*

The cause of this impediment.

This impedimēt doth come of rume, & of ỳ grossenes of blud.

A remedy.

First geue ꝑ pacient a Drame of pils Aggregate, & thā make incision vnder this maner, cut the skin crossewise, lift vp the skin & cut out the matter, & washe the place with white wine and lay downe the skin, and then minister salues to heale it.

For Nephoi, loke in the Chapiter named Renes.

The.249.chapiter doth shewe of an impediment in a mans sight.

He that can not see in darkenes.

NYctalopis is ꝑ greke word. In latin it is named Nocturna cæcitudo. In araby it is named Amica lopis, or Sequibere or Superati, or Asse, or Tenebrositas. The barbarus word is named Nictilopa, in english it is named darkenes of the sight, for when the sun is down and the euening in, a man can sée nothing in darknes, although other men can perceiue and sée somewhat that hath not this impediment.

The cause of this impediment.

This impediment doth come of an humour ꝑ which doth lye before the sight, & it may come of dashing of a mans eyes vpon the sunne, or els of small printed letters, or such lyke.

A remedy.

First purge the head and the stomake with pylles of Cochæ and vse gargarices and sternutacions, and beware of costiuenes and of the occasion of the impediment.

The.250.chapiter doth shewe of the sinewes of a man.

A sinewe

NErnus is the latin word. In greke it is named Neuron. In English it is named sinewes the which may haue diuers impedimentes.

The cause of these impediments.

The impediments which doeth fortune to the sinewes may come by cutting of a sinewe, or by straining, or by starknesse, or by the crampe, or such lyke matter or causes.

A reme-

A remedy.

If a sinew be cut a sũder there is no remedy to make it whol, if impediments do come to the sinews thorow ỹ crampe loke in the Chapiter named Spasmos. If any impedimẽt do come other wayes, vse the oyle of Turpentine and netes fote oyle.

The. 251. chapiter doth shew of a certayne kynde of blisters.

NOma is vsed for a latin word. In English it is for a certeyne kynde of blister or blisters, the which doth ryse in the nyght vnkindly. *Blisters.*

The cause of this infirmitie.

This infirmitie doth come of corruption of fleumatike humoures mixt with putrified bloud.

A remedy.

First for matter beware of surfeting, & late eating & drinking And for this impedimẽt I do neither minister medicines nor yet no salues, but I do wrap a little cloute ouer or about it, and as it doth come, so I do let it go, for and a man should for euery trifle sicknes & impediment should run to the Phisicion or to the Chirurgion, so a man shuld neuer be at no poynt with him self as long as he doth lyue. In great matters aske substãciall counsell, and as for small matters let them passe ouer.

For Nodi loke in the Chapiter named Dabaleth.

For Noctilopi loke in the Chap. named Nictalopia.

¶ The. 252. Chapiter doth shewe of a disease named Noli me tangere.

NOli me tangere be the latin words. In English it is named touch me not, and some doth name it an ale pocke, which is a whele about the nose, or the lippes or chekes or in some place in the face, and why it is named touch me not, for if one do nippe or browse him, or do make him to bleed, he wil ryse and breake out in an other place, or els it wil festure and breed a further displeasure. *Touch me not.*

The cause of this impediment.

This impediment doth come of late drinking or euil diet.

A remedy.

¶ The chiefe remedy is, not to touch nor meddle with it, but loke as it doth come, so let it go, and beware of eating of garlyke and onyons and such lyke, and drinke not to much hot wynes, and vse the medecines the which be in the Chapiter named Salsum flegma.

For Mucka loke in the Extrauagantes in the ende of this boke.

For Muretitur loke in ꝯ second boke in ꝯ Extrauagants.

¶ Thus endeth the letter of. M. And here followeth the letter. D.

The. 253. Chapiter doth shewe of an impediment named Obliuiousnes.

Obliuiousnes. OBliuio is the latin worde. In greke it is named Lithi. In English it is named obliuiousnes or forgetfulnes.

The cause of this impediment.

¶ This impediment doth come of reume or some ventositie, or of some colde humour lying about the brayne, it may come of solicitudenes or great study, occupying ꝯ memory so much that it is fracted, and the memory fracted, there must nedes then be obliuiousnes, and it may come to yong men and women when theyr mynde is brysched.

A remedy.

First beware and eschewe all such thinges as do make or ingender obliuiousnes, ¶ than vse the confection of Anacardine, and smell to odiferous ¶ redolent sauours, and vse the things or medecines the which is specified in the Chapiter named Anima and Memoria. A medecine for brysched persons, I dw not know except it be Unguentum baculinum, as it doth appere in the Chapiter named the Feuer lurden.

For

For Oedema loke in the Chapiter named Vndemia.
For Occomia loke in ỳ Extrauagãts in ỳ end of this boke.

The.254.Chapiter doth shewe of a mans eyes.

OCulus is the latin word. In greke it is named Opthalmos. *The eye.* In English it is named a mans eye, which is the tenderest place in a mans body. And of the eyes be foure colours, which be to say, gray, whitishe, blackish, & variable, & euery eye hath vij. tunicles, or rotes named in latin Rethina, Secundia, Schrosis, Tela arena, Vnca, Cronea, and Coniunctiua. The first is Rethina, which is lyke a net that doth compasse the eye. Thẽ is Secundia, which is a pellicle that bredeth of an other pellicle named Pia mater. The coniunctiue is white & thick and it doth compasse the eyes. Then is Cronea which doeth take his originall of Dura mater which is a pellicle about the brayne as Pia mater is. Then is Tela arena, which is lyke a spyders web the which doeth compasse the eye. And then is Scliros, the which is a moist pannicle. The eye also hath or is made of foure humoures, or foure substances, the first is in the mids of the eye, and is lyke an hayle stone, the which is a cristalline humour or substance, and it doth rest the sight. Then there is a glasy humour or substance the which is in the hinder parte of the christalline humour. The third humour or substance is the whyte of the eye. The fourth humour or substance is the clerenes of the eyes, the which doth compasse the cristalline humour, and there may be impedimentes in the eye, as a blered eye, a watering eye, the pin and the webbe, an impostumation, and blyndnes, spore blind, gogill eyes, and dim sighted, and such lyke, for the which loke in the Chapiters of such impedimentes.

These thinges be good for the eyes.

¶ Euery thing that is græne or blacke, is good for a

man

man to loke vpon it. Also to loke vpon Golde is good for the sight and so is glasse, cold water and euery colde thing, except the wynde, is good for the eyes, and no hot thing, nor warme thing is good for the eyes, except womans mylke and the bloud of a doue.

These thinges be euill for the eyes.

Euery thing that is hot is naught for the eyes, the suune, the fyre, the snow, and euery thing that is whyte is not good for the sight, and smoke, weping, the wind, sickenes rume, reding in small printed bokes, specially greeke bokes, and onyons, garlike, chybolles, and such lyke, be not good for the eyes.

To clarify the eyes and the sight.

Take of the seedes of Oculi christi, and put into the eyes ij. iij or. iiij seedes, or els take cold water and with a fyne linnen cloth wash the eyes diuers tymes in a day, the ofter the better and change the water oft that it may be fresh and colde.

The. 255 Chapiter doth shewe of Smelling.

Smelling. OLtactus is the latin word. In greke it is named Ofphrisis. In Englishe it is named smelling the which dyuers tymes is opilated or stopped that one can smell nothing, or haue any sauour by the nose or nosethrils.

The cause of this impediment.

This impediment doth come thorowe rume that causeth the murre, or by some oppostumacion or humour the which doth opilate and stoppe the Organs of smelling, or thorow some fleshy apostumacion the which doth growe in the nosethrilles.

A remedy.

Take the water or vrine of an Hart, and instill it into the Nosethrilles diuers tymes fastyng, and vse sternutacions, and also for this impediment is good to vse gargarices.

¶Opilacio is the latine worde. In Englishe it is named opilacion or stoppyng, that a man can not take naturallye in and expell out of his bodye the ayer requy-

sitie

ftie beside other members the which may be oppiated as it doth more playnly appere in the chapiters of this boke.
For Ophialis loke in the Chapiter named Alopecia.

¶The.256.Chapiter doth shew of one of the kindes of the Crampe.

OPisthotonos is the Greeke worde, in Latin it is named Conuultio retrossa. In English it is named a Cramp, the which doth draw the head backwarde towarde the shoulders, some latenist doth name it Rigor ceruicis, & some dothe name it Spasmus retrossus. *A kinde of Cramp.*

The cause of this impediment.

This impediment doth come thorow the attraction of the sinewes and for lacke of bloud, it may come by a feare or anger, or by a strayne.

A remedy.

For this matter beware of anger and feare, and vsing of venerious actes after replection, and than take of musterd sedes made in fine pouder an vnce, put it into vineger, & than vse fricaciõs & great rubbing about the neck & forehead & the tẽples.
Optique and some do name it Oblique is a sinew that doth rule the eye, and it hath two braunches.

The. 257. chapitre doth shew of an impediment in the eye.

OPhtalmia or Hipophtalmia be the Greke wordes. The barbarus word is named Obtalmia, and some say Hipopia. And the latins doth name it Inflacio inconiunctiua of Apostema calidum in coniectiua In Englishe it is named a hot impostume in the eye. *A hot impostume in the eies*

The cause of this impediment.

This impediment doth come of a cold reumatike humour, or els of a corrupt bloud mixt with coler as autentyke doctours doth declare, but I say it may come accidẽtally, as by a stryp or a blowe with a mans fist, or suche lyke matter, for if there

were

were no cause of an infirmitie there should be no sicknes, & if ther be no sicknes a man shal liue as long as blood & nature is in him, and this impediment may come by Melancoly.

A remedy.

If it do come of a reumaticke humour the eyes wylbe inflated, and therfore fyrst purge the cause with Peralogodion rufi, and pylles of Turbyth doth in lyke maner purge the cause. If it do come by corruption of bloud myxt with coler, rednes and blewnes and heate about the eye wyll shew the causes, & than take the confection of Anacardine. If it come of a melancoly humour, the eyes will be dry without moysture, thã take the confection of Muske. And if it do come by coler, than is heate and pricking in the eyes, and it will trouble a man, as if there were dust or grauell in the eyes, than vse Diacitoniton, and pillule Stomatice.

The. 258. Chapiter doth shewe of an infirmitie lyke a Barley corne in a mans eye lydde.

A corne in the eye

ORdiolus is latin worde. In English it is named a corne in the eye lydde much lyke a Barly corne.

The cause of this impediment.

This impediment doth come of a reume myxt with corrupt bloud, the which hath a recourse more to that place than to any other place.

A remedy.

Take of Affodyll an handfull seth this in whyte wyne, & thã bray it and make a playster & lay it to the place & vse it oft.

¶The. 259. chapiter doth shew of an euyll drawing of ones wynde.

Short breth.

ORthopnoisis is the greke word. In latin it is named Recta spiracio. In English it is named an euyll drawing of a mans breth, for if he do lye in his bed he is redy to sounde, or the breath wyll be stoppped.

The cause of this impediment.

This impedimẽt doth come eyther of ẏ malice of ẏ lũgs or els of opilaciõ of ẏ pipes, or els it may come thorow viscus flemes

Are-

A remedy.

Fyrst vse a Ptisane, & Loclanũ de pino, & after that vse once or twise a weke, pylles of Cochæ, & other easy purgacions, & beware of eating of Nuts and hard chese, & crustes of bread, and such lyke thing, & aboue all beware of Costiuenes.

For Orthomia, loke in the Chapiter named Disma.

The. 260. chapitre doth shew of a mans mouth.

OS is the latin word. In greke it is named Stoma. In English it is named a Mouth, which hath many impediments, as heate, impostumes, wheales, and such lyke. *The mouth.*

The cause of these impediments.

These impediments doth come thorow reume, or els of fumositie or heate of the lyuer or stomake, or els of some colerike humour.

A remedy.

Fyrst purge reume with pilles of Cochée, if the cause come of reume. If it dœ come of coler, purge coler with pillulis Stomaticis. If it doe come of heate of the lyuer or the stomacke, qualify the heate with cold herbes, as Endyue, Cycory, Dandelion, Sowthistle, and such lyke herbes, and surfeting & late drynking.

¶The. 261. Chapiter doth shew of a mans bones.

OS or Ossa be the latin wordes. In greke it is named Ostoũ In English it is named a bone or bones, ther is no bone in man the which hath any fœlinge but onely a mans tœth, the which hath fœling as wel as any part of a mans flesh or mẽber. Euery man the which hath all his whole lymmes, hath two hundred xlviii. bones, as it dothe more plainly appere in my Anothomy in the Introduction of knowledge, which hath ben long a printing for lacke of mony and paper. *Bones.*

The. 262. Chapitre doth shew of Ossitacion, yeaning or gaping.

Ossita-

Yeaninge OScitacio is the latin word. In greke it is named chasma: in English it is named Dissitacion yeanyng or gaping.

The cause of this infirmitie.

This infirmitie dothe come eyther for lacke of slepe or els it doth come before a feuer or some other infirmitie, or els by luskeshnes, brother to the Feuer lurden.

A remedy.

Take away the cause, and take away the impediment, & slepe wel in the morning, & not in the day time as ỳ after none. &c.

¶ The. 263. chapiter doth shew of the hynder part of the head.

The hinder part of the bed OCciput is the latin word. In greke it is named Luion. In English it is named the hynder part of the head the which may haue diuers impediments, as the letharge, obliuiousnes, and such lyke, beside Cankers.

The cause of this impediment.

The causes be shewed in the prenominated infirmities, as it doth appere in theyr Chapiters.

A remedy.

For a remedy loke in the Chapiters named Lethargos, Memoria, and Cancer.

For Dnix loke in the Chapiter named Piosis.

For Dysophagos loke in the Chapiter named Isophagus.

The. 264. Chapiter doth shewe of an vlcer in the Nose.

Vlcer. OZenai is the greke word. In latin it is named Vlcera marium. In English it is named an Vlcer or sore in the Nose.

The cause of this impediment.

This impediment doth come of a filthy & euil humor ỳ which doth come frō ỳ brain & hed ingēdred of reume & corrupt blood

A remedy.

In this matter reume must be purged, as it doth appere in ỳ chapiter named Reuma, than picke not the nose, nor touch it

not

not, except vrgent causes causeth the contrary, & vse gargarices & sternutacions. I will counsell no man to vse vehement or extreme sternutacions for perturbating ye braine. Gentle sternutacions is vsed after this sort. First a man rising from slepe or coming sodenly out of a house, & loking into ye element or sun, shal nese twise or thrise, or els put a straw or a rish into the nose & tickle ye rish or ye straw in the nose, & it wil make sternutacions, the pouder of pepper, ye pouder of Eliborus albus snuft or blowen into the nose doth make quicke sternutacions. But in this matter I do aduertise euery man not to take to much of these pouders at a time, for troubling ye secōd principall member which is the brayne, & they the which wil not nese stop the nosethrils with the fore finger & the thombe vpon the nose, and not within the nosethrils, and if they would they can not nese, all maner of medecines notwithstanding, how be it I would counsell all men taking a thing to prouoke such matters to make no restricions.

Thus endeth the letter of. D. And here
foloweth the letter of. P.

The. 265. chapiter doth shewe of an impostume, the which may be in the fingers and in the nayles of a man.

PAnnaticium is ye latin word. In english it may be an impostumacion in the fingers & the nayles of a mans hande, and some doth say it is a white flawe vnder the nayle.

The cause of this impediment.

This impediment doth come of an hot colericke humour.

A remedy.

¶ Take of the oyle of Roses an vnce, of the oyle of Henbane halfe an vnce, of Vineger thrée sponefuls, incorporate this together and anoynt the fingers and the nayles, or els anoynt the nayles with eare ware.

The. 266. chapiter doth shewe of
Fracles in ones face.

Tracles. PAnnus is the latin word. In english it is named an impediment in the face, specially in the face of a woman when she is with childe, this impediment is lyke a sickenes named Lentigi, or Lentigo.

The cause of this impediment.

This impediment doth come eyther by heat of the sunne, or by heate the which doth fume from the liuer & the stomake.

A remedy.

First anoynt the face with the oyle of sower Almons, and vse to drynke oft of whay the which doth come of cheese. Or els take shepes dunge and bray it with Vineger, and to bedward anoynt the face. vj. or. vij. nightes.

For Panus perteyning to the eye loke in the Chapiter after Peripneumonia.

The. 267. Chapiter doth shewe of a womans labour or deliuering

Labour with childe. PArtus is the latin word, in Greeke it is named Tocos. In English it is named when a woman is redy to be deliuered, the which deliuerance is very hard with many women, and doth put them in ieopardy of their lyues.

The cause of this matter.

The cause why it is more harder peyne & ieopardy with one woman than w̄ an other, whē they should be deliuered, is that one woman is not so strong of complexion as an other womā is, & peraduenture the childe is turned in the mothers body, & that the head doth not come first, then there is great perill.

A remedy.

If the head of the childe do not come forth first, the midwife than must turne the chylde ý the head may come forth first, & let the midwife anoynt hir hand with oyle Oliue. Also if the woman be in extreme labour, let hir take of ý iuice of Diptany a dram with the water of Fenugreke, or els take of Serapine an vnce, and drinke it at thrée tymes with the water of Cheries, & kepe the woman moderately in a temperate heat.

The

The.268. Chapiter doth shewe of inflacions in the eare.

PAristhomia is the greke word. In latin it is named Tonsille or Inflaciones aureum. In English it is named inflacions of the eares. *Inflacions of the ears*

The cause of this infirmitie.

This infirmitie doth come of superabundaunce of corrupt bloud, or els of rume, or els of some hurt.

A remedy.

First be let blud in a veyne named Cephalica, and than vse gargarices and sternutacions, and vse pilles of Cochæ, & put into the eare with wol the oyle of Bæn. I do not speake of the oyle of Benes, but an oyle made of Bæn the which the Poticaries hath, & vse of this matter, the medecines the which shal be most conuenient specified in the Chapiter named Aures.

For Perocela loke in ỳ chapiter named Kamer or Kamicer.

The.269. Chapiter doth shewe of Cornels about or behinde the eares.

PArotides is ỳ greke word. In latin it is named Inflaciones. In English it is named Cornels about the eares. *Cornels*

The cause of this impediment.

This impediment doth come of hot bloud, or of a bilous humour, and other while it doth come of a melancoly humour.

A remedy.

First be let bloud of a veyne named Cephalica, if so be that age and strength will permit it, with a conuenient tyme. As for any other local medecines or plaisters, I aduertise al persons not to smatter to much with the impediment, for it wil were away by it self.

The.270. Chapiter doth shewe of a white flawe.

PErioniche is derived out of two words of greke of Peri, which is to say, about, and Onix, which is to say a nayle, which is an imposume about ỳ nayle, I do take it for a white flawe, or such lyke, and some do name it Paronichius. *A whyte flawe.*

The cause of this infirmitie.

This impediment doth come of a venemous humour sodenly ingendred vnder or about the nayle.

A remedy.

As I did say in the Chapiter named Noma, that I would not counsell a man for euery tridle sickenes to go to Phisicke or Chierurgy, let nature operate in such matters in expulsing such humours and meddle no further.

The.271 chapiter doth shew of the kindes of Palseis.

The palsey. PAralisis is the greake word. In latin it is named Dissolucio. In English it is named the Palsey, and there bee two kyndes, the one is vniuersall, and the other perticuler. The vniuersall Palsey doth take halfe the body eyther the right syde or the left syde. And what syde soeuer is taken, the sayde sickenes doth take away halfe the memory, the one eye is dimme, and halfe the speche or all is taken away, the one legge and the one arme is benummed or astonned that they can not doe their office, and the proper name of this palsey, amongest the Greekes is named Hemiplexia, and some Greekes and latins doth name it Simea poplexis, the barbarus word is named Simeapoplexia. The perticuler Palsey doth rest in a perticuler member or place, which is to say, in the tonge, hed, arme, legge, and such lyke membres. Ignorant persons doth say that when a mans head, handes, or legges doth shake, tremble, and quake, that it is the Palsey, for suche matters loke in the Chapiter named Tremor.

¶ The cause of Palseyes.

A Palsey doth come, whether it be vniuersall or perticuler, by reuolucion or els compressiō of ȳ neruous or sinewes, and by opilacion or stopping of the bloud which hath not his true course nor recourse, and that doth come vnder this maner, eyther it doth come by a great anger, or els of a greate feare, it may also come by extreme colde ryding, or going in

an impetuse wynde.

A remedy.

¶ Fyrst vse a good dyet and eate no contagious meates, and if neede be vse clysters and anoynt the body with the oyles of Laury and Camomyll, but whether the Palsey be vniuersal or perticuler, I do anoynt the body with the oyle of Turpentine compounde with Aqua vite, and vse fricacions or rubbynges with the handes, as one would rubbe with grece an olde payre of bootes, not hurting the skin nor the pacient. And I do geue ỳ pacient Treacle w̃ ỳ pouder of peper, or els Petridatum with peper, or els take of Diatriapiperion. And if one wil he may rub the patient with ỳ rotes of Lillies braied or stamped, after ỳ vse dry stuphes, as ỳ pacient is able to abyde. Or els take a Fore, & with the skin & all the body quartered, & with ỳ heart, liuer, & lungs, & the fatnes of ỳ intraites, stones & kidnes, sethe it long in rũning water with Calamint and balme, and Carawayes, and bathe the pacient in the water of it, and the smell of a Fore is good for the Palsey.

The. 272. chapiter doth shewe of an impedimẽt in the Heeles.

Pernione is ỳ latin word, Pernoni is the Barbarus word. *Kybes.*
In English it is named the kybes in a mans hæles.

The cause of this impediment.

This impediment most commonly doth infest or doth happen to yong persons the which be hardly brought vp, going bare foted or with euyll shoes, and it doth come of extreme colde and fleumatyke humoures.

A remedy.

¶ For the kybes beware the snow do not come to the hæles, & beware of colde, nor prick, nor pick ỳ kibes, kepe thẽ warme with wollen clothes, & to bedward wash the Heles & the fæte with a mans proper vrine, and with netes fote oyle.

¶ The. 273. chapiter doth shewe of lyce in a mans body, or head, or any other place.

Lousy. PEdiculacio or Morbus pediculorum be the latin wordes. In greke it is named Phthiriasis. In English it is named lousines, and there be foure kyndes, which be to say head lice, body lyce, crabbe lyce, and nits.

The cause of this impediment.

This impediment doth come by the corruption of hot humours with sweat, or els of rancknes of the body, or els by vnclene keping, or lying with lousy persons, or els not changing of a mans shert, or els lying in a lousy bed.

A remedy.

Take of the oyle of Bay an vnce and a halfe, of Stauisacre made in fine pouder half an vnce, of Mercury mortified w̄ fasting spittle an vnce, incorporate all this together in a vessell vpon a chafing dish of coles, and anoint the body. I do take only the oyle of Bayes with mercury mortified & it doth help euery man & woman, except they be not to ranke of complexiō

The. 274. Chapiter doth shewe of an impediment in the lunges.

An impediment in the lunges. PEripneumonia is the greke word. The barbarus word is named Peripulmonia, or Periplumonia. In latin it is named Instacio polmonis, or Respicacio. In english it is named inflaciō of the lunges. And some doth say it is an impostume in the flappes of the lunges, for this matter loke in the Chapiter named Pulmonia in the Extrauagantes.

The cause of this impediment.

This impediment doth come of corrupt & grosse fleume, & certaine times it doth come of a catarue, & certain times of a pluresse, & it may come of superabūdāce of other grosse humours.

A remedy.

In this matter I doe prayse a Ptisane made as it doth appere in the Chapiter named Tussis, & the medecine the which doth serue for a Pluresy and for the cough is good for this impediment, the matter perstructed in due order and fashion in the ministracion of the medecines.

The

The.275.chapiter doth shewe of Cornels in a mans share.

PAnus is the latin word. In English it is named a Cornel in a mans share, it may be also in other partes of a mans body. *Cornels.*

The cause of this impediment.

This impediment doth come of corrupcion of the liuer and of a waterish bloud, or of coler.

A remedy.

First purge the matter with pylles of Fumitory the greater, of Pylles aggregatiue, of Agaricke, of eche a scruple, make than pylles and eate them, and vse a good and a comperate dyet as well in meates as in drinkes.

For Petia in oculo loke in the second booke named the Extrauagantes.

For Pectus loke in the Extrauagants in ȳ end of this booke.

For Oepsis loke in the Chapiter named Digestio.

The.276. chapiter doth shewe of a mans feete

PEs or Pedes be the latin wordes. In Greeke it is named Pous. In English it is named a foote of a man, the which may haue dyuers impedimentes, as one of the kyndes of the Goute, named in latin Podadra, also there may be the Crampe with other diuers impedimentes, for the which loke in theyr Chapiters. *A foote*

¶The.277. Chapiter doth shewe of Pia mater.

PIa mater be the latin words. In english it is named a pellickle or a skin full of Artures, and smal veines the which doth wrap or compasse about the brayne in many Fellicles.

No remedy.

If this Pia mater or pellycle be percill there is no remedy but death.

For Phthiriasis loke in the Chapiter named Pediculacio.
For Phlebothomia loke in the Chapiter named Flebothomia.

The.278 chapiter doth shewe of the Phrenesies.

Phrenesy. PHrenitis is the gréke word. And some Grecians doeth name it after the Arabies Sircen or Karabitus The barbarus worde is named Frenisis. The true latins doth vse the terme after the Grecians. In Englishe it is named a phrenise or madnes, the which absolutely is an impostumation bred and ingendred in the pellicles of the brayne named in latin Pia mater, the which Apostumacion doth make alienacion of a mans mynde and memory. There is an other accident phrenise, the which is ioyned with an other sickenes, as a phrenise with a sickenes, or with a plurice, and such other lyke sicknesses.

The cause of this infirmitie.

¶ For the Phrenise the cause is shewed, howe be it some holdeth opinion that a Phrenise doth come of a bilous humour oppressing the brayne, and some saye it is an inflacion of the brayne, the which doth perturbate the reason, and doeth make a man out of reason. The accident phrenise doth come two wayes, the one is thorowe a hot fume ascending from the stomake to the brayne. The other is thorowe collygacion of the nerues or sinewes which the braine hath with the midriffe.

A remedy.

First let the pacient bloud of a veyne named Cephalica, thã shaue the head and anoynt it with the oyle of Roses, or els wash the head with Rose water and vineger, & if the pacient can not slepe vse dormitaries, and kepe him as it is specified in the Chapiter named Mania.

For Pharmacia loke in the Chapiter named Medicina.

The

The.279.chapiter doth shewe of whyte cornes vpon the eye.

PHlitanai is the greke word. The barbarus word is named Vesice. In latin it is named Pustule. In English it is named pusches, or whyte cornes vpon the eye, and some say it is a whele or a little bladder in any place of the body. *Cornes.*

The cause of this impediment.

This impediment doth come of colericke humours boiling vnder the skin, penytracting the flesh a little, if it be as some do saye it is a bladder, than it doth come of a waterish humiditie, and then this impediment may come as well thorow skalding as by labour or any other way, some deeth name this impediment Macula in oculo,

A remedy.

First purge coler as it doth appere in the chapiter named Colera, and than vse Colirions, or els vse the water of Plantaine with Tutty loted, & euer vse colde thinges to the eyes, & beware of hot and warme thinges to be put into the eyes.

Paskinaco is the latin word. It is taken for a sickenes as well as for a persnep.

For Pili loke in the Chapiter named Capillus.

The.280.Chapiter doth shewe of the fatnes of a man.

PInguedo is the latin word. In greke it is named Puneli. In english it is named fatnes or foggines, or such lyke. *Fatnes.*

The cause of this impediment.

This impediment doth come of great ease and grosse or of laucious feeding, it may come also by nature.

A remedy.

The best remedy that I doe know is to vse purgacions, and with meat and potages of sewes is to eate much pepper, & vse electuary of Lachar, and vse gargarices, and sternutacions, as is specified in the Chapiter named Dzinei.

For Pitariosis loke in the Chapiter named porrigo.

The 281. Chapitre doth shewe of matter in the corner of the eye.

Plosis or Onix be the greke wordes. In latin it is named pus in cronea. The barbarus wordes be named Sanies in cronea. In English it is matter in the eye.

The cause of this impediment.

This impediment doth come of viscus rume other whyle mixt with a salt humour, & it may come of corruptiō of rume.

A remedy.

First purge reume and the head and the stomake with pils of Cochæ, and beware of eating of viscus meates, the which will adhere or cleue to the fingers, beware of smoke, and diuers tymes in the day clense the eyes with colde water dypping a fine linnen cloth in the water, and drop it to the eyes.

The. 282. chapiter doth shewe of inuoluntary standing of a mans yerde.

Yerde

PRiapismus is the greke word. In latin it is named Erectio inuoluntaria virge. In English it is named an inuoluntary standing of a mans yerde.

The cause of this impediment.

This impediment doth come thorowe caliditie and inflasions from the raynes of the backe, or els it doth come of inflasions of the veynes in the yerde and stones, it may come by the vsage of venerious actes.

A remedy.

First anoynt the yerde and coddes with the oyle of Juneper, and the oyle of Camphory is good. And so is Agnus castus brayed and made in a playster and layde vpon the stones, and let priestes vse fasting, watching, euill fare, hard lodging, and great study, and flee from all maner occasions of lechery, and let them smell to Rue, Vineger, and Camphire.

The. 283. chapiter doth shewe of spitting of bloud.

Phthisis

PHthisis is the greke word. In latin it is named Tabes. In English it is named an vlceracion in the lunges, & some say it is a spitting of bloud, and some doth name it Emoptoica passio, for this matter loke in the Chapiter named Emoptoica passio, and vse the medecines that there is specified, and beware of strayning or lifting, or great coughing.

¶ The. 284. chapiter doth shewe of a mans Spettil.

PIituita is the latin word. In greke it is named Phlegma. In English it is named a mans spittle. *Spettil.*

The cause of this matter.

This matter doth come of the humiditie or moisters of blud, and specially of fleume, and otherwhile of reume abounding in the head, discending by the buls.

A remedy.

If the spettil be superfluous without viscusnes clense ẏ head & stomake with pilles of Cochæ. If it be viscus purge ẏ head and stomake w̃ pillulis also of Cochæ. For this matter loke in Sputum in the Extrauagantes in the ende of this boke.

The. 285. Chapiter doth shewe of the Pluresy.

PLuritis is the greke word. And some do name it Anaxia. In latin it is named Lateralia dolor, the barbarus word is named Plurisis. In English it is named a Pluresy, the which is an impostume in the cenerite of the bones, but there be two kyndes, the one is inward, and the other is in the gristles of the bones, and the other is in lacertes in the brest, and Isaac sayth that it is an hot impostume that is ingẽdred in the midriffe named Diaphargma, and commonly a feuer is concurrant with this sickenes. *Pluresy.*

The cause of this infirmitie.

This infirmitie doth come of a fumish blud, & of an hasti hart, the which doth perturbate eyther ẏ ioyntes, or els of the heart & stomake with ẏ brest, it may also come of great heate or extreme cold by ẏ north wynds, & it may come by dronkennes.

A reme-

A remedy.

First if the parte be cõstupated take easy purgacions, as Cassia fistula, or els vse suppositers or clisters, & I haue knowen olde auncient doctoures in this matter vse Phlebothomy, the which I did neuer vse in this matter, considering the periculisnes of it. In this matter a Ptisane is good, or els the waters of Malowes, Violets, Buglose, or Borage with suger Candy, and vse a clene and a good dyet, as well in meates as in breades & drinkes, as a light breade being. xxiiij. houres olde is laudable, stale drinke and meates light of Digestion I do prayse. &c. And for Pluritis loke in the Chapiter Pulmonia in the Extrauagantes in the ende of this booke.

Plura is a thin pannicle ý which doth couer ý ribs in ý which diuers times is engendred an impostume named Pluritis.

The. 286. chapiter doth shewe of a fleshy matter in a mans nose.

Nose. POlipus is the latin word. And some doth name it Excrencia carnis in naso. In english it is named a fleshy humour growing in the nose. And there be two kindes, the one is a bytil nose, which is as big as a mans fist, & ý other is a fleshy humour or an impostumaciõ growing within the nosethrilles.

The cause of these impediments.

These impediments doth come of grosse humours ý which be viscus descending out & from the head to the nose, or nosethrilles, it may also come of a melancoly humour, or els it may come of hurting the nose.

A remedy.

Take the pouder of Dragagant with a little hony, & make a tent and introduce it into the nose or nosethrils. Or els take the iuice of blacke Iuy and with a litttle Cotton make a tent, and introduce it or put it into the nosethrils.

For Piritasta loke in the Chapiter named Combustio.

The. 287. Chapiter doth shewe of the Goute in the feete.

Poda-

PODagra is the greke word. In English it is named the Goute in the fete. *The goute*

The cause of these infirmities.

This infirmitie doth come of euill dyet sitting or standing long at dyce, cardes, or long studying or such lyke thinges, taking extreme coldnes in the fete, it may come of late drinking, or it may come by nature, or els longe standing or sitting at writing or studying.

A remedy.

First reforme euyll dyet and surfetyng, and than vse stuphes both wet and dry, & beware of drinking of wine, & vse to drink Idromel, & make playsters of Treacle, or Mitridatũ. Or else take of the iuice of Letyce & Womans mylke, halfe an vnce, compounde it with thre egges, and warme lay it to the place thre dayes. Or else take of the cromes of whyte bread a poũd & more, of Cowe mylke a pynte, of the oyle of Roses iii. vnces of the yolkes of egges iii. of saffron the weyght of. ii. d. make of this a stiffe playster, & vse it, & this is good for Chiragra.

The. 288. chapitre doth shew of Polusions.

POlucio is the latin word. In greke it is named Pthora. In English it is named a polucion or a decepering of nature from man, & there be thre kyndes, the inuoluntary, the other is sleping, and it may be as inuoluntary as voluntary, and the other is voluntary. *Polusions.*

The cause of this matter.

If it be voluntary they that so doth offend in bogari. And they that so doth be those the which saint Paule doth cal thē moles which can not inherite the kingdome of heauen, and so doe I say, without repentaunce & amendment. The other is inuoluntary, which is to say, that when nature doth depart against a mans wyll, the which doth come to a man thorow inbecilitie and wekenes of the body. The other dothe come sleping, & that may be as well voluntary as inuoluntary, for it dothe come of a foule lucurious dreame, and if any delectation, wil,

consent,

consent, or occasion had before the slepe & in the waking to delyte in the matter it is deadly sin, and so it is if it dō come by dronkennes then it is voluntary, & if it dō come contrarily without any occasion or delectation, it is no sinne, for it doeth come of superabundance of nature or else thorow debilitie.

A remedy.

For the first, is no remedy but onely repentāce. For the other the which be inuoluntary if it doe come by surfeting or dronkennesse it is a deadly sin, & so it is if any voluntary precogitation doth come or is had before ẏ dreame or polucion, they the which be infected with this passiō most cōmonly they be yong persons the which be vnmaried, & prestes that dō liue chaste, therfore for such matter let thē pray & fast & lye hard, & vse no delicate meates & drinkes, the which is a great prouocatiō to this foule impediment. I therfore dō aduertyse all those that be of strength to vse Phlebothomy, if this matter dō come by imbecilitie or great weaknes after a sicknesse, dismay not the matter, but vse gōd restoratiue meates and drynkes within due order, without surfeting.

¶ The. 290. chapiter doth shew of a lyttle skurfe in the head.

Skurfe. POrrigo, or porre, or Furtures, some latenist dothe vse these termes. The greciās doth vse this word named Pitariasis.

In English it is called small scabbes bigger than the scales of Dandruffe, sprowting out in latituues & not in longitudes, lyke the head of a leke.

The cause of this impediment.

This impediment doth come of a great moisture in the head and of reume, or else of a dry melancoly humour.

A remedy.

Take garlyke & stamp it with salt & anoynt ẏ place iv. times, or else take of Literge, of Auripigmēt, of eche an vnce, make fine pouder of it & myx it wō vineger & wash ẏ place. iv. times.

For Precipitacio matricis loke in the Extrauagants in the ende of this boke.

For Pruna loke in the chapter named Ignis sancti Antoni.

The. 274. chapiter doth shew of sprowting out of corrupcion in some perticuler place of a mans body.

PRuritus is the latin word. In English it is a sprowting or burstinge out in the secrete places of man & woman, & some doth name it ych, for the paciēt must scrach & claw. *Sprowting.*

The cause of this impediment.

This impediment doth come of great humiditie in the inferiall partes of the body, specially in the orysice of the matrix or else in the foundemēt, or to the partes adiacēt to ỳ said places.

A remedy.

Take of red Sage an handfull, boyle it in fresh Butter, and with Cotton make a tent or suppositer. Or else take of Barowes grece two vnces, of Mercury mortified with fastinge spyttle an vnce and a halfe, of Sage finely ground an handful, compound all this together, and then anoynt the place. Or for this matter ordeyne a good payre of nayles and rent the skyn and teare the flesh and let out water and bloud.

¶ The. 291. Chapiter doth shewe of bledtng at the nose.

PRofluuio sanguinis enaribus be the latin words. In English it is named bleding at the nose. *Bleding.*

The cause of this impediment.

This impediment doth come many wayes, it may come of a strype or by a fall, or by extreme labour and heate, or by great sicknesse, or by some strayne, or by breakinge of some veyne, or drynking to much, specially wyne.

A remedy.

To restryct the bloud the which dothe flowe out of a mans nose, lette him smell to an hogges torde, and laye the stones and coddes in vineger. If it be a woman lette her laye her

brestes

brestes in Vineger. Or els exhaust an vnce or more of bloud out of a veyne named Cephalica.

¶ The. 292. chapiter doth shew of Itchinge.

Itching. PRurigo is the latin word. In English it is named itching of a mans body, skyn, or flesh.

The cause of this impediment.

This impediment doth come of corruption of euyll bloud, the which would be out of the flesche, it may also come of fleume mixt with corrupt bloud the which doth putrifie the flesh, and so consequently the skyn.

A remedy.

This I doe aduertise euery man for this matter to ordeyne or prepare a good payre of nayles, to scrach and clawe, and to rent and teare the skyn and the flesche, that the corrupt bloud may runne out of the flesche, and vse than purgacions and stuphes, and sweates, and beware reuerberate not the cause inwarde with no oyntment, nor clawe not the skin with filthy fingers, but wash the handes to bedwarde.

The. 293. Chapiter doth shewe of Scabbes.

Scabbes PSora is the greke word. In latin it is named Scabies. In English it is named scabbes, which is an infectious sicknes, for one man may infect an other by lyinge together in a bedde, and there be two kyndes, the drye scabbes and the wet scabbes, or moyst scabbes.

The cause of these impediments.

If the scabbes be dry, it doth come of coler adusted, if they be moyst it doth come of the corruption of bloud.

A remedy.

Take of the skurfe of Iron the which doth ly about a smithes handfile. iii handful, make smal pouder of it, and put to it. ii. vnces of the pouder of Brimstone, confect or compound this together with hony & oyle Olyue, & anoynt the bodye. Or else take of the rotes of Burres. v. vnces, of the rotes of Enula campana. vii. vnces, brose or stampe this together and put to it two vnces of the pouder of Brymstone, of Mercury mortified,

fyed thrée vnces, confecte this together with Boraces grece the skin pulled out, and compounde all this together and anoynt the body. For the drye scabbes, take of Sorell, of Dryganum, of eche thrée handfuls, stampe it and put to it the oyle of Penband and vinegar and anoynt the body.

The.294. Chapiter doth shewe of one of the kyndes of Consumpcions.

PTisis is the greeke word. In latin it is named Consumpcio. In English it is named a consumption or a wasting, and there be two kyndes, the one is natural, & the other is vnnaturall. The naturall consumption resteth in aged persons in whom bloud and nature doth decrece, and so consequently weakenes foloweth, wherfore in olde time old men were named wasted men consumed by age. An vnnaturall consumpcion eyther it is with a feuer, or without a feuer, if it be with a feuer there is an other sickenes running in the body with it as the feuer Hectike, or some other long sickenes, the which doth extenuate or make thin the bloud of man, so to cõclude, a cõsumption consumeth a man away out of this world. And some doth say that this impediment doth come of an vlcerous matter in the lunges. *Cõsumpcion.*

The cause of this infirmitie is shewed.

A remedy.

Olde men hauing this infirmitie, cherish them with restoratiue meates and drinkes, and let them beware of anger and hastines. Other medicines I do not know for a naturall consũptiõ. For an vnnaturall cõsumptiõ vse to eate milke w̃ suger, & drink no wine except it be Ipocras, & vse nutritiue and restoratiue meates, & morning & euening Diaisopus, or Diairis, or Diacalamint, or such lyke, & Lorsanum is good for al men the which hath this infirmitie, and so is a Ptisane.

The.295. chapiter doth shewe of the webbe in a mans eye.

Webbe. PTerigion is the greeke worde. In Araby it is named Sebel. In latin it is named Vnguis. The barbarus word is named Vngula. In Englishe it is named the webbe in the eye, which is a neruous matiter bred vppon the eye, and doth couer the pupil of the eye,

The cause of this impediment.

This impediment doth come and is ingendred of a reumaticke and a viscus humour congeled together.

A remedy.

In this matter there is two wayes to make one whole. The first is by wynding or cutting away the webbe with an instrument. And the other is by a water to chrode and to eate away the webbe, it may be remedyed by the iuice of Horehounde. Oculus Christi, and Diaseris iniected into the eye. But I take onely the iuyce of Horehound and the iuice of Licoryce, iniected in the eye is very good.

The.296. Chapiter doth shewe of a mans Pulses.

Pulses. PVlse is ẏ latin word. In English it is named a mans pulses, & they be named pulses because they be euer knocking and laboring. For this matter loke in ẏ Extrauagantes & in the Chapiter named Arterie, & in the Chapiter named Vene.

The.297. chapiter doth shewe of fairenes or bewty.

Beuty. PVlcritudo is ẏ latin word: in greke it is named Callos or Idos. In English it is named bewtie, fayrenes, or pulcritudenes ẏ which is a deceiuable grace, for they ẏ which be bewtifull shalbe more instigated to pryde & viciousnes then other shalbe not hauing this grace, wherfore let such persons stand in the feare of God & surrender thankes to him, least that hée doe turne beauty & fayrenes into great deformitie, as I haue knowen many such persons the which hath bin so serued.

A remedy to keepe a mans face, handes, and skin, in softnes and fayrenes.

Take of the rotes of Lillyes, of the rotes of Serpentory of ryce of Aundy, of Ciruce washed, of whyte Sope, of eche

two

two vnces, put all this together in a new earthen pot, and put the pot in an Oven and let it stand vnto the time it be redy to make pouder of it, then take Dragagant, Gumme, Arabicke, of eche an vnce, infuse it into the water of the flowers of Benes, than take and myxe all this together with the water of Lymons, and then let stande. xxiiij. houres, streine it, and then to bedwarde washe the face and handes, and let it drye by, and in the morning, with warme water wash the handes. Or els take Lymons and cut them in pieces, and seth them in whyte wyne and washe the face and handes, and this must be done diuers tymes, loke in the Chap. named Facies.

The 298. Chapitre doth shewe of a mans lunges.

PVlmo is the latin word. In greke it is named Pneumon. *The lũges.*
In English it is named a mans lunges, which be hot and moyst, and in the lungs may be many infirmities, as spitting of bloud, vlceracion & filthy matter, and such lyke. Also it may haue. iiij. maner of sickenesses, as Asthma, Disma, Sansugium, and Decomia, as it doth appere in theyr Chapiters in this boke, and in the Extrauagantes.

The cause of this impediment.

This impediment doth come of great colde, euil dyet, & surfeting, it may come by great labour, lifting or strayning.

A remedy.

A Ptisane is good for the Lunges, & so is the vsage of Licorice. Or els take of Sinamon, Galbanum, Castory. iij. drams, of Storax, Calamint, of Licorice, of dragagãt, of ech a dram, of Opium, of saffron, of eche. v. drams, confecte this together with Iromel, and make pilles of this and vse them, & eat no Nuttes nor chese, nor Apples and such lyke.

The. 299. Chapiter doth shewe of flees.

PVlicia is the latin word. In greke is named Psilla. In Englishe it is named flas, the which doth byte and stingmen in theyr beddes.

The cause of them.

The cause of the ingendring of flees cõmeth many wayes, they be ingendred of a corrupt dust, and the sweat of dogges doth ingender them, and so doeth vnclene keeping of houses and chambers, and beddes.

A remedy.

First kepe the chambers and house clene, and vse no olde Rishes nor bentes in the house, swepe the house and chambers oft, and make the beddes betyme in the morning; and lay a blanket on the grounde in house or Chamber, and all the fleas will leape into the blanket that is vpon the grounde, and so may you take them, and strawe the Chamber with Walnut leues, & if thou wilt anoynt the body with bitter Almons or with the oyle of wormewood.

For Pulmonia, loke in ý Extrauagãts in ý end of this booke

The.300. Chapiter doth shewe of a certeyne kynd of wheles in the face or mouth & other places differing from a kind of wheles named in greeke Phlitanai.

Pushes. PVstule is the latin word. In English it is named wheales or pushes, and these that I doe speake of most commonly be in the face and mouth, and the Arabies doeth name it Daphati which is a preuy signe of leprousnes.

The cause of this impediment.

This impediment doth come eyther of corruption of blud, and then they be red, or els it doth come of abũdance of fleume and then they be whyte, or els it doth come of coler, then they be drye and harde. And if they be blacke it doth come of Melancoly, and they do signify death, for melancoly humours doth bring in death.

A remedy.

Fyrst loke what humour doth make the cause of the impedimẽt and purge it. And if nede be exhaust out of a veine named Cephalica y. or iy. vnces of bloud or more, as age & strength will permit it, and to kil or to heale exterially al such wheles

the

the matter purged intierially, take of Ceruse, of literge, of eyther of them. iij. drams, of burnt lead. ij. drams, of the oyle of Roses, and Nightshade, of eyther of them. ij. drams, incorporate al this together and anoint the place, and if nede be compounde of mortified Mercury with it an vnce.

Here endeth the letter of P. And here after foloweth the letter of. Q.

The. 301. chapiter doth shewe of sickenes named the Squincey.

QVinancia or Squinancia be the Barbarus wordes. The latin word is named Angina. The grekes doth name it Sinanechi. In English it is named the squincey. For this matter loke in the Chapiter named Angina. *Squincy.*

Thus endeth the letter of. Q. And here foloweth the letter of. R.

The. 302. Chapiter doth shewe of an appostumacion vnder the tonge.

RAnula is the latin worde. In Englishe it is named an impostume vnder the tonge. *Tonge.*

The cause of this infirmitie.

This infirmitie doth come of to much humiditie flowing to the place there where the impostume is.

A remedy.

First purge the matter with pilles of Cochée, & vse a gargarice, and if nede be exhauste. ij or. iij. vnces of bloud out of a veyne vnder the tonge, or els out of a veine named Cephalica.

The. 303. Chapiter doth shewe of chappes in a mans foundement.

RAgades is the greke worde. Ragadie is the barbarous worde. In latin it is named Fissure or Rime. In english it is named chappes in a mans foundement, and in the secrete place of a woman. *Foundement.*

The cause of this impediment.

This impediment doth come of aridtie or of a drye colerycke humour.

A remedy.

Take of rose leaues.iij.handfuls,seth it in white wyne and washe the place ofte. Or els anoint the place with the oyle of Almons,or with the fatnes of an Ele.

¶ The.304.chapiter doth shewe of certeyne kyndes of Hernies.

Hernies. RAmex is the latin worde. In greeke it is named Kyli. In English it is named hernies or swelling in the cod. Hernia is a common name to three diseases, which be to say, Euterocela, Epiplocela, and Hidrocela. First Euterocela is whē the guttes do fall out of the belly into the cod where ẏ stones lye. Epiplocela is when the guttes doth fal into the cod, with the oment or Siphac, which is a pellicle the which doth compasse and doth bere vp the guttes. Hidrocela is an humour the which hath a confluence to the stones as Celsus sayth. Ramices doth somewhat differ from Ramex, for it hath also three sundrye kyndes, the which be to say Parocela, Sarcocela, Sirsocela. Parocela is when the matter is harded in the codde or about the stones, Sarcocela is when there doth grow a flesche in the cod or about the stones. Cirsocela is when the veynes in the codde doth swell inflating the stone. Also there is an other kynde named Bubocela, which is when the bowels doe fall no further then the share. For this matter, and for a remedy, loke in the Chapiter named Hernia and Ruptura.

The.305.chapiter doth shewe of the horsenes of man.

Horsenes. RAncedo is the latin worde. In greeke it is named Branchos. In Englishe it is named horsenes of the voyce.

The cause of this impediment.

This

This impediment doth come eyther of a great heate and a sodeyne colde taken vpon the heate, or els it may come lewring, halowing, or great crying, it may come of late drinking and late sitting vp, it may come iniection of the inward parts, and then it is a signe of leprousnes.

A remedy.

Take of the water of Scabious, of the water fenell, of the water of Licoryce, of the water of buglosse, of eche of them a pinte, of suger Candy a pounde, sethe this together, and morning and euening drinke. ix. sponefuls.

The. 306 chapiter doth shewe of the Pose or Snyke.

RVpia is the latin worde. In Englisshe it is named the Pose. *Pose.*

The cause of this impediment.

This impediment doth come of superabundance of reume, taken of colde or of a surfet.

A remedy.

First purge the head & stomake with pilles of Coche & vse gargarices and sternutacions. And for this matter loke in the Chapiter named Coriza.

The. 307. Chapiter doth shewe of the raynes of a mannes backe.

REnes is the latin word. In greke it is named Nephroi. In English it is named the raines of the back the which may haue many impediments, as inflactions, the stone, ache, & such lyke. For this matter loke in the Chapiters of these infirmities, and in the Extrauagantes in the ende of this booke. *Raines*

The. 308. Chapiter doth shewe of reume in a mannes head.

REuma is the latin word. In greke it is named Reumæ. In English it is named reume the which doth ingender many infirmities descending from the head to the inferial parts. *Reume.*

The cause of Reume.

¶ Reume is ingendred in the heade which is a viscus humour, and it is ingendred of taking of colde in the feete, and in the head and necke, and it may come thorowe drinking of wyne, and stronge ale, and it may come thorow surfeting and late sitting vp.

A remedy.

The vsage of Anacardine and sternutacions, and gargarices is very good, & purge the head with Yerapigra, & vse labour, or walking, and smell to this bal. Take of Storax, calamint, of amber de grece, of eche a dram, of cloues, of Mastix. y. drames, of musske. iy. graines, of lapdanum a dram, confect this together. &c.

For Rouschinechios loke in the Chapiter named Menstrua

The. 309. Chapiter doth shewe of croking in a mannes belly.

Croking. RVgitus ventris be the latin wordes. In Englishe it is named croking or clocking in ones belly. In greke it is named Brichithmos.

The cause of this impediment.

This impediment doth come of coldenes in the guttes, or longe fasting, or eating of fruites and wyndy meates, and it may come of euyll dyet in youth.

A remedy.

First beware of colde and long fasting, and beware of eating of frutes, porages, and sewes, and beware that the belly be not constupated or costiue, and vse dragges to breake wind For Rupia loke before & after the chapiter named Rancedo For Reduuie loke in the Extrauagantes.

The. 310. Chapiter doth shewe of a Rupture.

Rupture. RVptura is the latin worde. In greke it is named Epigozontaymenon. In Englishe it is named a rupture, and and that is when the Siphac which is a pellicle or skin the which

which doth compasse about the guttes, is relaxed or broken, then the guttes doth fal into the cod. And there be thrée kindes of ruptures, the first is zirbale, the seconde is intestinall, and ye third is nuteral, for he doth take his original of both ye other.

The cause of a rupture.

A rupture doth come of crying, or els of a great lift, or of a great fall or browse, or leping vneasely vpon an horse, or clyming ouer a high hedge or style, or by a greate strayne and vociferacion.

A remedy.

First make a trusse to kepe in the guttes that they do not fall out of the bely, & than take the rotes of Knewholme. iiij. vnces of Polipody. y. vnces, of Auince an handfull & an halfe, of Centinody, of Mouseare, of eche of them, y. handfull, stamp all this together in a morter, & than infuce into it a quart of stale Ale, and let it stand. iiij. or. v. houres, then streine and drink of it morning & euening. ix. sponefuls, cõtinue this. xxj. dayes or more. If a rupture do cõtinue, iij. yeres in a man, he can not be made whole without incision or cutting, for the belly at that syde that the rupture is in must be cut, & the cal or pellicle that the guttes doth lie in must be cut away that doeth hang out, & so must one of the stones, if the stone be putrified & than must the Siphac be bound & knit or sewed vp againe & than fered, & so than made whole with salues, this must be done of some expert Chirurgion with the coũcel of some Phisicion, ye which hath both speculacion and practise.

For Redmie loke in the Extrauagants in ye end of this boke

Thus endeth the letter of. K. And here
foloweth the letter of. S.

The. xii chapiter doth shewe of a Sauce fleume face.

Salsum flegma be the latin wordes. In Englishe it is named a sausefleume face, which is a token or a preuy signe of leprousnes. *Sauce fleume.*

The cause of this infirmitie.

This infirmitie doth come eyther of the calditie or heat of the liuer, or els of the malice of the stomake, it doth most commōly come of euil diet, & late drinking, & great surfeting.

A remedy.

Take of Bores grece the skin & straynes clene pyked out an vnce, of sage finely stamped an handful, of mercury mortified with fasting spetil an vnce, incorporate al this together & anoint the face to bedward. In ỳ morning wipe the face with browne paper that is soft, and wash not the face in. vi. or. vij. dayes, and kepe the pacient close out of the wynde.

For Sabara loke in the Chapiter named Cares.

For Saphati loke in the Chapiter named Pustule.

For Sahara, loke in the Chapiter named Subeth.

For Saliua loke in the Chapiter named Pituita.

For Sarcocela loke in the Chapiter named Kamer or Ramicis.

The. 312. Chapiter doth shewe of a mans bloud.

Bloud. Sanguinis is the latin word. In græke it is name Hæma. In English it is named bloud the which is ỳ principall humour in man, for the lyfe or spirites in man consisteth in the bloud.

The cause of bloud.

Bloud is ingendred of fleume, and fleume is ingendred of good meates and drinkes.

A remedy for bloud putrifyed or corrupted.

First vse stuphes and bathes and gentle purgacions, vse also meates of light digestion, & beware of grosse meates & euil drinkes, and of surfeting, and of to much replection, and of venerious actes, specially after a full stomake.

For Saluatella a veyne, loke in the Chapiter of veynes named Mediana.

For Sarcites loke in the Chapiter named Iposarca.

Sarcoides is named in English a pore. For this matter loke in the Extrauagantes.

The

The.313.Chapiter doth shewe of the erection or standing of a mannes Yerde.

SAtiriasis is the greke word. In latin it is named Desiderium erigendi virgam. In English it is named a desire or standing of a mans Yerde, and some doth say it is a continual standing of a mans yerde. *Yerde.*

The cause why it can not stande.

A man that is in great age, or spence, or being in sickenes, or grace working aboue nature in man vnmaried, shall haue no erections of his flesshe to exercise any venerious act, if any maryed man the which would haue this matter or desire and can not thorow imbecillitie vse the act of matrimony, I wil shewe my mynde to them in the Chapiter named Conceptio, and in the Chapiter named Coitus.

A remedy.

Vse Diagalanga, and in the morning vse to eate.ij.or.iij new layd egges rosted rere, & put into them the pouder of the sedes of netles with suger. Also all swet things is nurtritiue & doth help in this matter. Also Ipocras, Elegãt, Basterd, Muscadel, and gascon wine is good for this matter, but now a daies few hath this impediment, but hath erection of the yerde to sinne. A remedy for that is to leape into a great vessell of cold water or put nettles in the codpece about the yerde and stones.

The.314. Chapiter doth shewe of the Scotomy.

SCotoma is the greke word, Scotomia is the barbarus word. In latin it is named Vertigo. In English it is named the scotomy or musing, or swimming in the fore part of the head. *Scotomy*

The cause of this infirmitie.

This infirmitie doth come of a vaporous humour, the which doth perturbate the animall powers.

A remedy.

First let the pacient beware of drinking of wine, or strong drinkes, they must beware of eating of Chibolles, Garlyke & Onions,

Onions, and al vapozous meates and drinkes, and let thē vse pilles of Cochē to purge the stomake & the head, & gargarices be good for this matter, & Perapigra, & such men hauing this passion let them beware of climing or going vpon high Pilles or rounde stayers.

The 315. chapiter doth shewe of a Goute named Siatica.

The Siatike.

Siatica passio is the barbarous worde. In latin it is named Dolor scie. In greeke it is named Ischias, of the which worde doth come Ichiadici, and some doth name this infirmitie Corendrir or Corendricis morbus.

The cause of this infirmitie

This infirmitie doth come of hard lying on the hokil bones or lying on the grounde, or vpon a forme, or suche lyke harde thinges, it may come by a strype or a great fall, and it will runne from the hokill bone to the knee, and from the knee to the ancle, and from the ancle to the little to, and then it is past cure, and otherwhyle this goute will haue a reflection to the raynes of the backe, and to the flankes, and it may come of a grosse fleumaticke humour.

A remedy.

The chefest remedy that euer I did know practized is to anoynt the places with the oyle of turpentine & Aqua vite, cōpounde together, and so to vse to anoint the place against the fyre ofte, and sere cloth of pitch be good.

¶ The. 316. Chapiter doth shewe of many infirmities names, which shal be founde in their Chapiters.

First for Scabies loke in the Chapiter named Psora.

For Scirrhus which is a swelling aboue nature, and is harde, loke in the second boke named the Extrauagantes.

Scarificacio is the latine worde. In Englyshe it is named scarifycacion, for the which loke in the second boke

named

named the Extrauagants.

For Scliros loke in the cha. named Febris tetrathea.

For Sebel loke in the Chapiter named Peterigion.

For Semiapoplexia, loke in the chapiter named Paralisis.

¶ The. 317. Chapiter doth shewe of cornels in the necke.

SCrophula is the latin word. In English it is named knots or burres which be in the childrens neckes. *Cornels.*

The cause of this impediment.

This impediment doth come of grosse fleume, and is lyke to an infirmitie named Dubaleth, and Glondule, concerning the rotunditie of the sicknesse, but it doth differ in quantitie of Schophule, for the one is greater then the other.

A remedy.

First purge the matter with ý pylles named Hermodactilis, & after ý wash the place with decoction of Ireos & thã take of the rootes of Lyllies an vnce & a halfe, of Storax, Calamynt halfe an vnce, incorporate this together with the mary of a Calfe, & make a plaister or playsters & continue with this. ix. dayes: for this matter in Rome & Moũtpyller is vsed incisiõs.

The. 318. chapiter doth shew of a sicknesse named a burning scabhe or a Tetter.

SErpigo is the latin word. And some auctours doth name it Ignis volaritis. And some saith that this sicknes doth but little differ from a sicknes of scabs named Impetio, but that the one is bygger then the other, & some dothe name it Impetigo zarna, as it dothe appere more playnlyer in this booke before this matter & after, as it is specified in ý chapiters of these infirmities, but I do say ý this sicknes or disesenamed Serpigo is a burning scab, & it doth runne in the skyn infecting it more or lesse, & is named in English a Tetter. *Tetter.*

The cause of this impediment.

This impedimẽt doth come of hot & corrupt bloud myxt with coller.

A remedy

A remedy.

Take of the oyle of wheat and myxe it with the oyle of egges and with a mans vrine wash and anoint the skin, or else take the water of burres, or seth burres in water & wash the body

¶ The. 319. Chapiter doth shewe of the skin that the chylde lyeth in the mothers bely.

Secũdine. SEcundina pellis be the latin words. In English it is a skyn or a cal, in the which a chylde doth lye in the mothers belly, and a woman must be delyuered of it after the chyld is borne or else she doth dye, for ỳ one must come after the other perfit,

The cause of these infirmities.

This Skyn or Call myght nor may not be without the conception, and after the chylde is conceyued and come to the liuiamentes, forme, and shape of a creature, there is a pellicle, a skyn, or a call, that doeth growe in circumfecence about the chylde, and when that doth break the childe is redy to be born, and then the chylde doth come before, and the pellycle or skyn doth come after, if it doe not folow after the chyld is deliuered from the mother, the mother is in great daunger.

A remedy.

¶ Drinke Penirial with posset ale and make a fume of Lapdanum.

For Sequibere loke in the chapter named Hictalopis.

The. 320. chapiter doth shew of an hard or dence appostumacion.

Apostume. SEphiros is the greke word. In english it is named an hard appostumacion in the flesh vnder the skynne.

The cause of this impediment.

¶ This impediment doeth come eyther of a grosse or viscus fleume,

fleume, or else of a melancoly humour, and if it be whytish it doth come of fleume, if it be swart it doth come of melancoly.

A remedy.

First take the strupe of Buglosse, and of the strupe of Fumitery, of eche an vnce and a halfe, myxe them togither & drink it with the water of Fumitery, and than take Doues doung iii. vnces, of wheaten bran an handfull, and seth it in vinegar and make playsters.

¶ The. 321. chapiter doth shew of the v. vvittes in man.

SEnsus hominis be the latin wordes. In Greke it is named Esthisis anthropon. In English it is named the sences or the wyttes of man. And there be. v. which be to say, hearing, feeling, seeing, smelling, and tasting, and these sences may be thus deuided, in naturall, anymall, and rationall. The naturall sences be in all the members of man the which hath any feeling. The animall sences be the eyes, the tongue, the eares, the smelling, and all thinges perteyning vnto an vnreasonable beast. The rational sences consisteth in reason, the which doeth make a man or woman a reasonable beaste, which by reason may reuyle vnreasonable beastes, and all other thinges being vnder his dominion. And this is the Soule of man, for by reason euery man created doeth know his creatour, which is onely GOD, that created all thinges of nothinge. Man thus created of God doeth not dyffer from a beast, but that the one is reasonable, which is man, and the other is vnreasonable, the which is euery beast, foule, fishe, and worme. And for as much as dayly we doe see and haue in experience, that the most part of reasonable beastes which is man doeth decay in theyr memory, and be oblivious, necessary it is to knowe the cause, and so consequently to haue a remedy.

Fiue wits

This

This impediment doth come eyther naturally or accidētally.

A remedy.

If naturally a mans memory is tarde of wit and knowledge or vnderstanding, I know no remedy, if it come by great study or solicitudenes, breaking a mans mynd about many matters the which he can not comprehend by his capacitie, and al though he can comprehende it with his capacitie and the memory fracted from the pregnance of it, let him vse odiferous sauours & no contagious ayres, and vse otherwhyle to drinke wyne and smell to Amber de grece, euery thing which is odiferous doth comfort the wyttes, the memory and the sences, & all euyll sauours doth hurt the sences and the memory, as it appereth in the Chapitre named Obliuio.

¶ The. 322. chapiter doth shew of the rydge bone or the backe bone.

SPina is the latin word. In greke it is named Achante. In English it is named the backe bone or the rydge bone, the which may haue many diseases, as ache, and other peynes.

The cause of the diseases.

This disease may come of great lyftes & straynes, broses or strypes, & it may come of medling to much of or with venerious actes, also a bone or bones in the backe may be dislocated or out of ioynt.

A remedy.

For the back the grece of a Fore, or the oyle of a For is good & so is the oyle of Spyke, or the oyle of Camomyll, or the oyle of mastike, or the oyle of Lyllies. In old causes the oyle of Munifer is good, & so is the oyle of Alabaster, & the oyle of Castory, and the oyle of Scorpions, and a pytch cloth is good.

For Siuanchi loke in the Chapitre named Angina.

Siphac is an Araby word, it is a pellicle or a skyn growinge out of ẏ midryffe the which doth discēd to ẏ spōdyls of ẏ back. And doth sustcine ẏ stomake & the guts, & endeth in ẏ nether part of the bely, and of this Siphac the two didimes be ingen-

dred the which doth discend to the stones ouer a bone named pecten, for the didimes loke in. D.

The.323.chapiter doth shewe of little wormes the which doth breed vnder the skin in handes and feete.

Strones is the latin word. In English it be wormes that doth bréede vnder the skin. And there be two kyndes, the one kynd breede in the hands and wrestes, and the other doth bréede in the féete, and they be named dregges. *Wormes.*

The cause of this impediment.

These wormes be ingendred of the corruption of bloud and fleume.

A remedy.

Take of quicke siluer mortified an vnce, compound it with blacke Sope and anoynt the places.

Sintexis is the gréeke worde. In Englishe it is named the wekenes and faintnes the which doth come after a great sicknes. A remedy is to eate good meates and drinkes, and to haue good cherishing.

The.324.Chapiter doth shewe of sincopacions or sounding.

SIncopis is the gréeke word, and so is Lipothomia, in latin it is named Consicio. In English it is named sincopacions or soundinges, and some doth name it in latin Parua mors. *Sounding.*

The cause of this impediment.

This impediment doth come of infection about the brayne and the heart, making there opilacions, or els it doth come of some extreme sickenes, it may come thorow great heat and soden colde, and so econuerse, it may come of doing to much of venerious actes, doing more then a man is able to persourme, it may come by replection, taking of superfluous meates and drinkes, it may come of thorow great sweates,

or sweating, or stuphes, or bathes, it may come of to muche myrth, hauing to much myrth in fantasticall matters.

A remedy.

First and chefely beware of the premisses, vse temperance, and than if such accident causes do come, take and eate a race of grene Ginger, drinke a sponefull of Aqua vite, or els of Aqua composita, and rub the pulses of the brayne and heare with Rose water, and Vineger, and holde to the nose of the pacient redolent sauours.

The.325.Chapiter doth shewe of Yexing or the Hicket.

Yexing. SIngultus is the latin word. In greke it is named Alexoligmos. In Araby Alsoach. In English it is named the yexe or the hicket, and of some the dronken mans cough.

The cause of this impediment.

This impediment doth come of a colde stomake or some euil humour about the heart, it may also come of to much drinking, & therfore many mē doth name it ý dronkē mans cough

A remedy.

For this matter a sponefull of Aqua vite, or Aqua composita is good, and so is a race of grene ginger, or a race of Ginger pared and cut in.iiij.or.v. peces and to swalowe them ouer one after an other, as hole as one can. Also Diatriapiperion is good for this matter, and so is burnt Malmesey or burnte Secke, and so is Pera Constantini, & Pera simplex Galeni.

The.326 chapiter doth shewe of a mans spettil.

Spettill. SPutum is the latin word. In greke it is named Prisma. In English it is named a mannes spittill ý which doth shewe diuers tymes the infirmitie of mans body, as white and viscus fleume doth signifie that the sickenes doth come of fleume. The spettil the which is viscus & blacke or lyke leade, doth signifie that the sickenesse doeth come of a melancoly humour. The spettil which is citrine or glassy doth

signifie

signifie that the sickenes doth come of coler. The spettil which is tauny or reddish doth signifie that the infirmitie doth come of bloud. The spettill which is whyte and not viscus but indifferent, doth signify health. The spettill which is foomy doth signifie a rawe stomake. The fleume that is lyke the whyte of a rawe egge, doth signifie a rawe stomake, slacke and slow of digestion.

For Sideratis loke in the Chapiter named Camo.
For Sirsen loke in the Chapiter named Phrenitis, and Lethargos.
For Sophena loke in the Chapiter named Mediana.
For Sopor loke in the Extra. in the end of this booke.
For Soma loke in the Chapiter named Corpus.
For Soda loke in the Chapiter named Cephalargia.
For Sparma loke in the Chapiter named Natura.
For Somnus loke in the Extrauagantes in the ende of this booke.

The. 317. chapiter doth shewe of the crampe.

The Crampe.

SPasmos is the greeke worde. Spasmus is the barbarous word. In latin it is named Conuulcio, or Contractio neruorum. In English it is named the crampe which is attraction of sinewes, and there be foure kyndes, the first is named Emprosthotonos, the which is when the heade is drawen downeward to the brest. The seconde is named Thetanos, and that is when the forehead and all the whole bodye is drawen so vehemently that the body is vnmouable. The third is named Opisthotonos, and that is when the head is drawen backeward, or the mouth is drawen toward the eare, for these thre kyndes, loke in theyr Chapiters. The fourth kynde is named Spasmos, the which doeth drawe the synewes very straight, and asperouslye in the fete & legges.

The cause of these infirmities.

This infirmitie doth come either of to much venerousnes,

specially vsed after a full stomake, it may come also thorowe debilitie and wekenes, for lacking of bloud and nature, and it doth come after a great sickenes.

A remedy.

The kinges maiestie hath a great helpe in this matter in halowing Crampe ringes, and so geuen without money or peticion. Also for the crampe take of the oyle of Lillies and Castory, if it do come of a colde cause. If it doe come of a hot cause, anoynt the sinewes with the oyle of water Lillies and willowes and Roses. If it do come of any other cause, take of the oyle of Euforbium, and Castory, and of Pyretory, and confecte or compounde all together and anoynt the place or places with the partes adiacent.

The 328 chapiter doth shewe of a mans Splene.

The splen. SPlen is the greke word. In latin it is named Lien or Liena. In Englishe it is named a mans splene which is a spongious substance lying vnder the short ribbes in the left syde, and it doeth make a man to be mery and to laughe, although melancoly resteth in the splene, if there be impedimentes or sickenes in it, as sorow, pencifulnes, and care, and anger, or such lyke, maketh many men and women to haue such impedimentes in the splene, as opilacions and appostumes, and such lyke. Melancoly meates, hard chease, and feare is not good for the splene, and if any man be spleniticke let him vse mery company, and let him be let bloud of a veine named Saluatella, of the left syde, some doth vse to let bloud in a veyne named Basilica on the left syde, but I say that euery thing the which doth hurt the liuer, doth hurt the splene, and euery thing that is good for the liuer, is also good for the splene: and who so euer will make the hardnes of the speine whole, first take the mary of a calfe, and the mary of an hart, and the fatnes of an hog, of a Capon, and of a Ducke, and the oyle of swete Almons of lyke porcion, myre this together,

and

and anoynt the region of the splene, and drye the lunges of a Fore, make pouder and eate it with figges, for this matter loke in the Chapiter named Lien in the Extrauagantes in the ende of this booke.

For Splenatica passio, loke in the Extrauagantes in the ende of this booke.

For Sputum sanguinis loke in the Chapiter named Emoptoica passio.

The 329. chapiter doth shewe of a mans spirite.

SPiritus is the latin word. In greeke it is named Pnoæ or Pneuma. In Englishe it is named a spirite, I doe not pretende heere to speake of any spirite in heauen or in hell, nor no other spirite but onely of the spirites in man, in the which doth consist the lyfe of man, and there be three, naturall, animall and vitall, the naturall spirite resteth in the head, the animall spirite doeth rest in the lyuer, and the vitall spirite resteth in the hart of man. *Spirite*

To comfort and to reioyce these spirites.

First lyue out of sin, and folow Christes doctrine, and then vse honest myrth, and honest company, and vse to eate good meate, and drinke moderately. For this matter loke in the Chapiter named Bnima.

For Squame loke in the Extrauagãts in ỳ end of this boke

For Squinacia loke in the Chap. named Angina.

The 330. Chapiter doth shewe of thirst or drinesse of a man.

SItis is the latin worde. In greeke it is named Dipsa. In English it is when a man is thirsty or drye. *Thirst.*

The cause of this impediment.

This impediment doth come many wayes, eyther it doth come by some sickenes, or els by dronkennes, or els by some heate in the liuer or stomake, or els it doeth come by hotnes

of the ayer or els of extreme labour, it may come by eating of salt meates.

A remedy.

If it do come of a hot stomake or a hot liuer, qualify the heate of the liuer, as it doth appeare in the Chapiter named Epar. If it do come otherwyse, eate. v. or. vj. Prunes, & keepe one of the prune stones in the mouth, and otherwhile roule the stone with the tonge in the mouth. Drizacra or the sirupe of Violets or Drimell diuretycke is good.

The. 331. Chapiter doth shewe of a sicknes named Soda.

Peyne in the head. SOda is the latin word. In English it is peyne in the head, and there be two kyndes, vniuersall, and perticuler, the vniuersall holdeth a mans whole head, and the perticuler is in a perticuler place in the head, in the which is peyne.

The. 332. Chapiter doth shewe of the Strangury.

Strãgury. STranguria is the greeke worde. In latin it is named Stillicidum vrine. In English it is named the strangury, the which is a distilling or dropping of a mans water diuers tymes in an houre with great peyne and burning in the issue of man or woman, or els it is an opilacion in the neck of the bladder, and thorow the stone, or els by some impostumous humour.

The cause of this infirmitie.

This infirmitie doth come of some vlceracion in the bladder or raynes of the backe, or els it may come thorowe acredite or sharpenes of the water, it may come also of to much heat, or to much coldenes in the backe and bladder.

A remedy.

First if the belly be cõstipated, vse clisters or suppositers, the reforme the matter the which is offendant. And if it do come of heat vse suger roset, & the three kyndes of Saunders, compounde with the sirupe of Myrtilles. If it do come of colde,

vse

vse Petridatum, Diaolibanum, Diamynt, or Diagalanga.
For Strangulacio loke in the Chapiter named Suffocacio.

The.333. Chapiter doth shewe of Knesing.

STernutacio is the latin word. In English it is named sternutacion or Knesing, the which is a good signe of an euyll cause. *Knesing.*

The cause of this impediment.

This impediment doth come of dilacion of the pores of the brayne, or of coldenes or heat in the heade, or it may come cacking vp the sight toward the light or sunne.

¶ A remedy not to knese.

¶ If a man will not knese, let him holde his nose harde with his fengers, and if a man will knese, take a strawe or a rish and tickle him selfe in the nose, or els take of the pouder made of Eliboros albus, otherwyse named kneſing pouder.

The.334. chapiter doth shewe of barennesse of a woman.

STerilitas is the latin word. In greke it is named Stirolia or Acarpia. In English it is named barennes of a woman when she can not conceaue a chylde. *Barennes*

The cause of this impediment.

This impediment doth come of to much humiditie in the matrix or in the place of conception, for when the sede of man is sowen, and the woman can not retaine it but doth slip away from hir, there can be no conception. Also if mans nature be weke he can get no chylde, therefore the defaute may be as well in the man as in the woman.

A remedy.

For this matter loke in the Chapiter named Conceptis, & in the chapiter named Coitus, & in ỳ chapiter named Embrio, &

in the chap. named Abhorsus, & let the man that is weake vse restoratiue meates & drinks, & vse cordialles and myrth with honest company, and let the woman take no thought, and vse good thinges as man dragor, Peches, and peper if she be fat.

The. 335. chapiter doth shewe of a mans stomake.

Stomake. STomachus is the latin word. In greeke it is named Stomachos. In English it is named a mans stomake, there be two maner of stomakes, the one is an appetyde to eate & to drink, and the other is a vessell in man the which doth receiue meat and drink into it, and is lyke a pot in the which meat and lycour is put in, and as the fyre doth decoct the meates and the broth in the pot, so doth the lyuer vnder the stomake decocte the meate in mans body, and if the lyuer be out of order the stomake can not be in good temper, wherfore loke in the chapiter named Epar, and rectify him and rectify the stomake, and if he be out of order al the body is out of temperance. The stomake is rough within and smoth without.

The cause of this matter is shewed partly.

But the cause may come other wayes, as by anger, or feare, or great studying vpon many matters, or by extreme heate, or by surfeting, or such lyke, doth hurt the stomake.

A remedy.

¶ To comfort the stomake, vse Ginger and Galingale, vse myrth and well to fare, vse Pepper in meates, and beware of anger, for it is a shroude harte that maketh all the boody fare the worse.

The. 336. Chapiter doth shewe of stonning of a member of a man.

Stonning. STupor is the latin word. In english it is named a stonning in the feete or legges, armes or hands, in a man or woman, some doth say that this impediment is a sleepe, as thus if one man doth aske an other that hath this impediment, hee will say my legge or myne armes is a sleepe.

The

The cause of this impediment.

This impediment doth come of lacking bloud in the member where it is, or els that the spirites be letted that they can not haue a recourse to the sinewes or els bloud doth lacke in the veynes.

A remedy.

First rub the place with a blewe or a scarlet cloth, and if nede be vse Phlebothomy, and anoynt the place with the oyle of Turpentine, or with the oyle of Rosemary flowers, named in greke Authos, or such lyke oyles.

For Suberati loke in the Chap. named Nictalopis.
For Strathomata loke in the Chapiter named Tubercula
For Strume loke in the Chapiter named Chirades.
For Succubus loke in the Chapiter named Epialtes.
For Subeth loke in the Chapiter named Caros.
For Surditas loke in the Chapiter named Cophosis.

The. 337. Chapiter doth shewe of sweating or the sweating sickenes.

SVdor is the latin word. In greke it is named Hydros. In English it is named sweat, and there be diuers sweats, the one doth come by labour, the other may come by sickenes and peyne, and those be hot and colde, and there is an other sweate the which is vehement, and that sweat is named the sweting sicknes, and some sweates doth stinke, and some doth not. *Sweate*

The cause of these impediments.

The cause of sweates, eyther it doth come of heate or corruption of the ayer, or it may come by one person infecting another, or as I sayd by labour or some sickenes.

A remedy for the sweating sicknes.

First kepe the pacient not to hot nor to cold, but in a tẽperãce and let him not cast out armes, fete, nor legges out of the bed, let the hed be couered & the face open, kepe a fyer in the chamber be the ayer neuer so hote, eate no meate for xviij houres, vnles it be an ale brue, drink warme drink, & no wyne, & euery

ry thing that is receiued, sucke it thorow quilles of a Swã or Gose.iiij.or.v.quilles put together the one in an other, & they the which be not infected let thẽ beware of infectuous persõs, for the sicknes is infectiue,& is one of the kindes of the plague or pestilẽce,for vnnatural sweats ý which doth come by sicknes a Saphire is good to drink it or to hold a Saphire in ones hãd,or els take of Mirtils and of Rose leues,of ech of them.iij vnces,make pouder of it & cast it in the shetes,shert or smock, and lay some to the pulses, & drinke of these foresayd thinges soden in ale, and anoynt the Pulses of the hart brayne, & the Lyuer with the oyle of Mandrake. And as for sweat that doth stinke looke in the Chapiter named Fetor assellarum.

¶ The.338.chapiter doth shewe of suffocacions.

Suffocation. SVffocacio or Strangulacio be the latin wordes. In English it is named a suffocation the which doth come two wayes, the one is a suffocation of the matrix,and the other is a strangulation,for the suffocation of the matrix,looke in the Chapiter named Isterichi puiux. As for the suffocacion or strangulacion I doe pretend now to speake.

The cause of this impediment.

This impediment doth come many wayes,it doth come by hasty eating or drinking, thorow the which cromes or some droppes of drink falleth into the wesand or throte boll,it may come by lying open mouthed, and some worme or flye,or any other grosse matter may happen into the throte boll, it may come by an impostume, or a grosse fleume sodeynely rysing may make strangulacions,and so consequently soden death or els ieopardy of death doth folow.

A remedy.

If it doe come by hasty eating or drinking, first be not auidious in the taking of it, but eate thy meate & drink thy drinke with deliberacion. If it do come by lying opẽ mouthed eyche w such matters & the occasion of it, the which most commõly is thorow lying vpright. If it do come by an impostume in the orifice of the throte,the which willbe a rising or swelling

ling there, than if the teth be clapsed together open the mouth as wyde as may be, ¶ loke vnder the flap of the tunge, ¶ there shall ye finde the impostume, ¶ with your finger draw it out, or els sodē deth doth folow If it doth come by viscus fleum thā drinke rather to much thā to little. And thei the which be infected with fleume purge it, ¶ let them vse Locsanū de pino, but Diacoridon is the highest remedy, or Dianucum al is one, for the Grecians doth vse this word Diacoridon, as the Latins doth vse Dianucum. Also Serocum and romachū doth maturate and doth desolue appostumacions. Also a plaister made of Diaquilon and oile of Violets, doth desolue and maturate hot impostumes, ¶ Cerotum Sandalinum, and oyle of Violets is good for an hot appostumacion that is inflamed, and the oyle of Philosophers named in latin Olist philosophorum is good for impostume of the Splene. Also emplastrum de Alus, is good for impostumes in the bowels. Also the oyle of Pastix is good for hard appostumacions in the stomake.

The. 339. chapiter doth shewe of a suquint eye, or gogle eye.

§ Trabositas is the latin worde. In Englisshe it is named a squint or a gogil eye. *Gogil eyed.*

The cause of this impediment.

This impediment doth come eyther naturally or accidentally, if it come naturally then the pacient was so borne, and there is no remedy, if it come accidentally it doeth come by attraction of the sinewe within the eye.

A remedy.

Vse the medecines that is for a perticuler Palsey, and for the Crampe, but beware what is put into the eye, except it be colde, vnlesse it be womans mylke and the bloud of a doue.

For Suspirium loke in the Extrauagantes.

Thus endeth the letter of S. And here folo-
weth the letter of. T.

The. 340 chapiter doth shewe of touching
the which is one of the. v. wittes.

Tactus

Touching TActus is the latin word. In greke it is named Aphi. In English it is named touching or handling, & of handling or touching be ij sortes, the one is venerius & the other is auaricious, the one is thorow carnall concupiscence, and the other is thorow cupitie of worldly substance or goodes.

The cause of these impediments.

The first impediment doth come eyther that man will not call for grace to god not to displease him, or els a man will follow his luxurious sensualitie lyke a brute beast. The second impediment the which is auaryce or couetyse, will touche all thinges, and take as much as he can get, for all is fishe that commeth to the net with such persons.

A remedy.

For these matters I know no remedy, but onely god, for there is fewe or none that doth feare God in none of these ij. causes, if the feare of God were in vs we would not doe so. Jesus Helpe vs all. Amen.

For Tabes loke in the Chapiter named Phthisis.

The.341. Chapiter doth shewe of costiuenes.

Costiuenes. TEnismos is the grēke worde. And some doeth name it Tenasmon. The barbarous word is named Tenasmus. And the latenistes doth name it Tenesmus, and some latenists doth name it Gemitus. In English it is named sorow or wailing, and I am not so good a grecian to declare, discusse, or define, as some auctoures doth wryte in this matter, for as many doth say that Tenasmon is a difficil thing for a man to make his egestion or sege, and all this matter considered al is combined or couned in one impedimēt the which is costiuenes, the which is when a man can not go to his egestion or to sege, howe be it, the faute is in a gut named Intestinum rectum, the which is opilated, for a man would fayne do his egestion and can not.

The cause of this impediment.

This impediment doth come of to little drynking of

ale

ale or bere, and it may come of to much drynking of wyne, & it may come of eating of costiue meates, or else of superabundance of coller adusted.

A remedy.

Vse to eate laxatiue meates, and twise or thrise a wéeke with mylke or potage eate halfe a sponefull or more of pouder of Sæne, with two peny weyght of Gynger, or else vse as much as a walnut of Cassia fistula, or some other gentle purgacions, as Polypody, or Mercury, or such lyke.

¶ The. 342. chapiter doth shew of the impediment of the eye.

TArphati is the barbarus word. In latin it is named Macula in oculo. In Englishe it is named a spot or a pushe in the eyes. *Eye.*

The cause of this impediment.

This impediment doth come of a reumatike humour discending to the eye.

A remedy.

Be let bloud in a veyn named Cephalica, and sæth Colworts in whyte wyne, and vse to make plaisters of it, or els vse the water of plantaine.

¶ The. 343. Chapiter doth shewe of one of the kyndes of the Crampe.

THetanos is the greke word. The barbarous word is named Tetanus, out of the which is vsurped a worde named Tetanisi, Thetanos. In English it is named a crampe ý which doth pull the head backward, & doth drawe ý body so vehemētly, that for a space a man shalbe vnmouable, for this matter loke in the Chapitre named Spasmos, and vse the medecines that there be specified, & beware of venerious actes after a ful stomacke, and beware of anger and feare. *Crampe.*

For Teras, loke in the Chapitre named Monstrum.
For Tetanisi, loke in the chapiter named Thetanos.
For Talpa, loke in the Chapiter named Testudo.

For

For Testiculi loke in the Chapter folowing vnto Thorax.

The. 344. chapiter doth shew of a sicknes named Testudo.

TEstudo is the latin word. And some doe name it talpa. In English it is a sicknes ȳ which doeth creepe vnderneth the skyn of the head, & if it do corrupt the skul this sicknes is vncurable, but I dow saye there is a difference betwixt talpa and testudo, for testudo is an impostume hauinge a lyttle bladder, and so hath not talpa.

The cause of this impediment.

This impediment doth come of a venemous humour which is tumorous.

A remedy.

First purge the head & the stomake with the pilles of Cochée, and shaue the head, and than make incision crosse wyse, & pull or rip out of the tumorous matter, and than lay down ȳ skin and vse sanatiue salues.

The. T345. Chapiter doth shewe of a Tympany in the belly.

Tympany

TImpanitis is the greke word. The barbarus worde is named Timpanides. In English it is named a tympany, the which doth make ones belly to swell like a taber or a drounslet, and the flesh of the body doeth pyne away, and it maketh one very short wynded and very faynt.

The cause of this infirmitie.

This infirmitie doth come of ventositie intrused in the belly.

A remedy.

First beware of al maner meates that doth ingender winde, as fruites, cold herbes & such lyke, also beware of drinking of new ale or new beere, and of eating of new bread, of chese & nuttes, and such lyke thinges. Furthermore for this matter, the belly must be kept laxatiue with purgacions & clisters, & suppositers. And in Mountpiller for this matter is vsed inci-

cisions

cisions, for if there be no incision, there can not be longe lyfe, drags for this matter is good that doeth breake wynde, & so is euery thing the which doeth make a man to belch or fart.

¶ The. 346. chapiter doth shew of feare.

TImor is ye latin word. In greke it is named Dilia. In English it is named feare, & ther is nothing so euill to ye heart as a sodayne feare, for feare doth bring in death to the heart. *Feare.*

The cause of this impediment.

This impediment doth come many wayes, as feare by fyer, feare by water, feare of great displeasure of a great man, fear of kylling, and such lyke.

A remedy.

For this matter thanke god of all aduersitie, & vse mery company and so vse thy selfe that thou feare nothing but God.

The. 347. Chapiter doth shew of singing or sounding in a mans eare.

TInnitas aurium be the latin wordes. In Englische it is named singing or a soundinge in a mans eares, & this doth prognosticate defenesse. *Piping in the eare.*

The cause of this impediment.

This impediment doth come of ventositie or wynde ye which is in the head and in the eares and can not get out.

A remedy.

First purge the head, and than take of the oyle of Castory, or else of the oyle of radish, and put it into the eare or eares, the oyle of bytter Almons is good, & so is oyle of Been instilled into the eares with blacke wolle.

The. 348. chapiter. doth shew of lyttle wheales in the head.

TInea is the Latine worde. In Englische it is named lyttle wheales or scabbes in the skyn of the head, and there be many kyndes and sortes of these infirmities, *Wheales or skabs.*

some

some be moyst and some be dry, some be lyke teates, & some be lyke lyttle hony colmes, & some be lyke hops or wheten bran.

The cause of this infirmitie.

This infirmitie doth come eyther by corruption of bloud, or else by abundance of reume or some vaporous humour.

A remedy.

First shaue the head, or clyp away the heares, than purge the head with gargarices and sternutacions, and purge the head & stomacke with pylles of Cochée, and anoynt the head with the oyle of Camomyll, or with the oyle of Almons, or with the oyle of Violets, doe this thrée dayes and thrée nightes, thã after that wash the head with dregges or lyes of white wyne, in the which a lyttle Roche alome is disolued, and after that stampe onyons and garlyke together and rub the head with it thrée or foure tymes, and after that anoynt the head with the iuice of Coriander and hony, or else stampe doues dung with oyle olyue & anoynt the head v. or vi. tymes, or else take thrée vnces of Borres grece, and an vnce and a halfe of Brymstone, stampe all together, and than put to it an vnce of Mercury mortified with fasting spettyll and anoynt the head.

The. 349. chapiter doth shew of one of the kyndes of Leprousnesse named Tiria.

A kinde of leprousnes.

TIria is the latin word. In English it is named the Tyre or the propertie of an adder which is full of skales, so is this kynde of Leprousnes full of skales & scabs, corroding ẏ flesh.

The cause of this impediment.

This impediment doth come of a venemous and a melancoly humour.

A remedy.

¶ For this vse Treacle & purgacions & vomits, & than take of Mercury mortified with fasting spyttle & Brimstone, of eche an vnce, of Borres grece thrée vnces, compound this together & vse to anoynt the body, & than vse stuphes & bathes, & swetes

For Tisis, loke in the Chapitre named Prisis.

The

The.350.Chapiter doth shewe of an impostume named Topinaria.

TOpinaria is the latin word. In english it is an impostume in childrens heades,and yonge persons. *Apostume.*

The cause of this impediment.

This impediment doth come of abundance of swet fleume or els of abundance of bloud with fleume.

A remedy.

First take three Onions of a good quantitie, & three egges, and rost them together in the hot emeries of the fyer, than stampe them together and incorporate all together with olde bores grece,and make playsters, and if nede be make incision,and than mundify the place, and after all this incarnate the place,and than skin it with salues.

For Tonsille loke in the Chapiter named Paristhomia.

The.351. Chapiter doth shewe of drawing of a mans mouth toward the eare.

TOrtura oris be the latin wordes. Almansor doth name it Contractio. In english it is named a Palsy which is false, for it is more nerer a crampe then a palsy, for it doth attract the sinewes of those partes. *A wrye mouth.*

The cause of this impediment.

This impediment doth come of coldnes taken,or els of anger, or of a spice of a perticuler palsy.

A remedy.

Take of Musterd halfe a pynte, and let the pacient with his owne handes take two or three sponefulles in his handes chafing the one hande with the other, and than let him make fricacions,redusing the syde of the mouth the which is drawen to the one syde to bring it to the other syde, doe thus . v. dayes,and vse diuers times gargarices and sternutacions.

The.352. chapiter doth shewe of peynes in the belly.

Peynes in the belly

TOrminum or Tormen be the latin wordes. In Englishe it is a peyne in the belly, or a fretting in the belly.

The cause of this impediment.

¶ This impediment doeth come eyther of coldenes in the guttes, or els of wynde intrused in the belly, and can not get out, and it may come of constupacion.

A remedy.

First kepe the belly warme, and see that thou be not costyue, and beware of eatyng colde meates and colde herbes, & fruites, and vse Diatriapiperon and dragges, and clysters, or els suppositers.

The.353.Chapiter doth shewe of the shaking of the head and handes.

Shaking.

TRomos is the greke worde. In latin it is named Tremor or lectigacio, or Morbus officialis. In Englishe it is named an official sickenes, for as much as it doth occupate an officiall member, for it doth make a mans head to shake, or the handes or other partes to quake.

The cause of these impedimentes.

These impediments doth come thorow imbecilitie or wekenes of the sinewes, also it may come of extreme colde or great feare, or thorow a great anger, and beware of drinking in the morning, but eating somewhat before.

A remedy.

First beware of colde, of feare, and of anger, and than vse to washe the necke & the hands with the water that Sage and balme hath bin sodden in.

¶ The.354.chapiter doth shewe of the Brest bone.

The brest bone.

THorax is the greke worde. In latin it is named Torax. In Englishe it is named the brest bone, the which may haue diuers impedimentes.

The cause of these impedimentes.

These impedimentes of the brest bone eyther doth come of

some

some great brosing, or els of some putrifying of it, or such like.

A remedy.

First for this matter interially easy and gentle purgacions as these folowing, Pouder of the coddes of Sene, Mercury, Polipody, Cassia fistula, Pillule aurea, Pillule Cochie, and such lyke, and for a brose take Sparmaceti with warme ale and Malmesy. And exterially these oyntementes be good for the brest bone, oyle of Myntes, oyle of Spyke & such lyke.

The. 355. Chapiter doth shewe of a mans stones.

Esticuli is the latin word. In greke it is named Orchia. In English it is named a mans stones, the which may haue many impedimentes. *Stones.*

The cause of the impedimentes of the stones.

These impedimentes doth come by some of the kyndes of the hernies, or els by some other humour descending from the body to the coddes making swellinges or burninges, or some other appostumacions, and it may come by a brose.

A remedy.

If it do come by any of the kyndes of the Hernies, loke in the Chapiter named Hernia. If it do come any other wayes anoynt the stones with Unguentum album, or els make pulces and Mollifying bathes, or such lyke be good.

The. 356. Chapiter doth shewe of the VVesand or throte boll.

Trachea arteria be the latin wordes. In English it is named the wesand, or the throte boll, by the which the wynd & the ayer is conueyed to ỳ longes, & if any crome of bred, or drop of drink, go or enter into the sayd wesand, if a man do not cough he should be stranguled, & therfore whether he will or will not he must cough and lay before him that is in the throte and mouth, nor he can be in no quietnes vnto the tyme the matter be expelled or expulsed out of the throte, as it doth more largely appeare in the Chapiter named Strangulacio. *Wesand.*

The cause of this impediment.

This impediment doth come of grædines to eate or drink sodeinly, not taking leysure, also it may come of some flye inhausted into a mans throte sodeinly, as I haue sene by other men, as by my selfe, for a nyt or a flye comming vnto a mans mouth when he doth take in his breth and ayer, loke what smal thing is before the mouth is inhausted into the wesand, and so it perturbeth the pacient with coughing.

A remedy.

For the fyrst cause be not to grædy, eate and drinke with leyser, fearing God, and as for the second cause, I commit onely to God, for this matter coughing is good.

For Trixcom loke in ẏ second booke in ẏ Extrauagantes.

The.357. Chapiter doth shewe of swelling of wartes and of agnelles.

Wertes. TVber is the latin worde. In Englishe it is named euery swelling or rysing of the flesche. Tubercula is a diminitiue of the latin word Tuber, and in english it is named a werte or an agnell growing in the fæte or toes, & in latin they haue many kyndes and termes, as Mellicerides, Gangilia, Athoromata, and Stratomata.

The cause of these impediments.

These impediments doth come many wayes, if it be werts in the handes, face, or other superiall partes, it doeth come of grosse & corrupt humours, if it be agnels it doeth come of chafing of the fæte and of straight shoes wearing, and it may come by nature.

A remedy.

Fyrst clippe of their heads, and than rubbe them well with Alome water and bay salt, do this.ix.tymes, and lay ouer the places thin plates of leade.

The.358. Chapiter doth shewe of a Cough.

Cough. TVssis is the latin worde. In græke it is named Vix. In English it is named a Cough.

The

The cause of this impediment.

This impediment doth come of the lunges, or els of a reume distilling to the asperous arture, or the pipes of the lunges.

A remedy.

First for this matter let the paciēt be kept in a cleane ayer without corruption of draughtes, dung hylles, & euill sauours & flauours, let the pacient beware of sweping of howses and stretes, & daunsing vpon rishes there where much dusse is vnder the rishes, these thinges obserued & kept, than the pacient must eychewe and refraine from certeine meates and drinks & breades. First from breades, as stale and newe bread, from sodden bread, as Semnelles and Crackenelles, and also Cake bread and crustes. After this new Ale or Bēere, sower Ale or bēere, or sower sider or wine, let the pacient refrayne from it, Egges, mylke, and specially hard chese & nuttes, let them the which hath the Cough eate none of it. A Ptisane made vnder this maner. First take of Enula cāpane rotes. iij. vnces mūdified & sliced thin, of Esope. ij handfuls more or les, as the tyme of the yere shal require, for in somer whan the vertue is in the herbes, is worth. iij. handfulles in winter, than take of Fenel rotes the pith pulled out, or els Fenell sedes the weight of an vnce & a halfe, of Anis sedes. iij. vnces, of great raisins ꝑ stones pulled out, a quarter of a pounde: of Figs pulled in pēces half a pound, of Licorice brosed halfe a pound, of Barly clensed or piked clene and brosed, and so putrified iij. handfulles, seth al this together in a galon of running water, strained & boile all together till it be consumed to lesse than iij quartes, and than straine it & let the pacient drinke morning, none, & night. iv. sponefuls at a time. And whan this drink named a Ptisane is done, let the pacient purge him selfe with pilles of Coche or with pilles stomatical, & after that vse Locsanum de pino, I in this matter wolde not that sodenly a restrictiō shuld be cured lest peraduenture thorow such sodein mutaciōs incōuenience might fall, for a sodein mutaciō is death. And who so euer he be the which can cough, so long he can not die, but beware the

after clappes. And I do say, whosoeuer that can coughe and expulse or expel the viscus matter that would stop the pipes shal liue long, & they the which that wold be holpen of an old cough and do pretend to stop vp the breath and the life and all, let him go about to stop vp the cough, good it is to take medicines to relaxe, or to lose viscus fleume.

Thus endeth the letter of. T. And here foloweth the letter of. V.

The. 359 chapiter doth shewe of the small Pockes.

Small pockes.

VAliore minores be the latin wordes. In English it is named the small pockes the which will breake out first as small pushes, and after that they will be scabbed after a stinking sort.

The cause of this impediment.

This impediment doth come more of the corruptiõ of blud then any other humour, it may come of a mẽstruous humour in the conception of a childe, wherfore this infirmitie is an accident cause to youth, age is not infected nor infected with this infirmitie, vnlesse it be thorowe a great contagious ayer recept and taken of infectious persons, and if the pacient be so generated, beware of leprositie consequently will folow.

A remedy.

First let al phisitions beware, not onely in this infirmitie but in many other, not to minister medecines exteriall, which should be repercussiue, which is to say, to dryue in the infirmitie to the body, and beware in this matter of oyntementes and bathes, and of colde and open ayer, or of piking or touching any of the pushes or scabbes, kepe the pacient warme & let him or hir be of a good dyet to comfort bloud, although that some experte doctours in this matter would that a man shuld exhaust bloud out of a veyne named Mediana.

The

The.360.chapiter doth shewe of a swelling of the veynes specially in the feete and legges.

VArices is the latin word. In English it is named swellynges of veynes in the feete and legges, and in other places aboue any naturall course. *Swelling of veines.*

The cause of this infirmitie.

This impedimēt doth come diuers wayes, eyther by extreme labour with going, leaping, daunsing, wrastling, or such lyke, or els it doth come of some euyll humour descending from the superiall partes to the inferiall partes, and as I doe precisely knowe, this matter is much grounded vppon ventositie the which is the principall cause.

A remedy.

First if nede be, exhaust bloud out of the Basilike veyne, and then purge the matter with Pera ruffini, or with pils of Lapidis lazuli, and thā take of the skurfe of Iron in a smithes forge a handfull, of wheten bran three handfuls, seeth this in whyte wyne or in lyes, and washe the place three tymes to bedward, and purge coler.

For Varuce loke in the Chapiter named Acrochordones.

The.361. chapiter doth shewe of the principall veynes.

VEne is the latin word. In greke it is named Sthigmos. In English it is named veines, a veyne is a cundite that doth conteyne the principall bloud in man, taking their original or beginning of the lyuer. There be many principall veynes in man, as the ramus veynes, then be these veynes, Mediana, Cardiaca, Cephalica, Sophena, Basilica, Epatica, Saluatella, and the hemorodiall veynes they be named principall veynes, for as much as they doe perteyne to the principall members, and they be the principall veynes, for as much as the principalitie of all other veynes resteth in them, *Veines*

and hath a confluence, or a course and recourse to and from them, furthermore for this matter let them loke that would haue more knowledge in the Chapiter named Mediana and in Phlebothomia.

The.362.chapiter doth shewe of venim or poysoning.

VEnenum is the latin worde. In greke it is named Ios. In English it is named venim the which is the most subtilist matter that can be, for nature doth abhore it, considering that it doth infecte and corrupt not onely officiall members, but also the principall members.

The cause of this matter.

This matter doth come of some venemous worme, or beast, byting or stinging, and poisoning doth come by eating or drinking of poyson, howe be it in Rome they will poyson a mans sterope, or saddle, or any other thing, and if any part of ones body doe take any heate or warmenes of the poyson, the man is then poysoned.

A remedy.

If a man doe perceiue that he be poisoned, first let him vomit, and geue him purgacions, Clisters, or suppositers, & let him bloud of these veines named Mediana & Cardiaca, and vse to drinke Treacle or Metridatum, and also garlike and Rew is good agaynst poyson or poysoning. If one be stonge or bitten with a venimous beast or worme, loke in the Chapiter named Morsus reptilium.

The.363.Chapiter doth shewe of ventositie.

Ventosite VEntositas is the latin word. In greke it is named Auemodia. In English it is named ventositie or wynde.

The cause of this impediment.

This impediment doth come dyuers wayes, as by long fasting or taking of extreme colde, or eating of fruites, or eating of potage or sewes, or grosse meates and such lyke.

A reme-

A remedy.

For this matter vse to eate Diaspermaton, or Diatesseron, or Diaciminū, or els take Anis sedes, of caraway sedes, of fenell sedes, of Ginger, of Setual, of cloues, of Cemin sedes, of eche v. drames, make pouder of all this, and vse a portiō euery day with meates, drinkes, or potages, and beware of costiuenes and vse dredge.

The. 364. Chapiter doth shew of diuers kyndes of wormes.

VErmes is the latin word. In greke it is named Scolices. *Wormes.* In English it is wormes. And there be many kindes of wormes. There be in ỳ body three sortes, named Lumbrici, Ascarides and Cucurbite. Lumbrici be long white wormes in the body. Ascarides be small little white wormes as big as an heire & half an inch of length, and they be in a gut named the longacion, and they wil ticcle in a mans foundement. Cucurbiti be square wormes in a mans body, & I haue sene wormes come out of a mans body lyke the fashiō of a maggot, but they haue bin swart or hauing a dark colour. Also there be worms in a mans handes named Sirones, and there be wormes in a mans fete named degges, then is there a ring worme named in latin Impetigo. And there may be wormes in a mans teth and eares, of the which I doe pretend to speake of now, as for all the other wormes I haue declared theyr propertie and remedies in their owne Chapiters.

The cause of wormes in a mannes Eare.

¶ Two causes there be that a man haue wormes in hys eares, the one is ingendred thorowe corruption of the braine, the other is accidentall by creping in of a worme into a mans eare or eares.

A remedy.

Instill into the eare the oyle of bitter Almons, or els the oyle of wormewood, or els the iuice of Rewe, warme euery thing that must be put into the eare.

For Virtigo loke in the Chapiter named Scotomos.

The.365. Chapiter doth shewe of a mans bladder.

Bladder. VEsica is the latin word. In greke it is named Cistis. In english it is named a mans bladder, ꝯ which doth receiue the water or vrine the which doth distil from ꝯ liuer and the raines of ꝯ backe to it, by the pores named Vritides or Vrichides. The bladder may haue many impediments, as scabs, vlceracions, inflamacions, also a palsey may be in the bladder or great debilitie that one can not holde his water.

The cause of these impediments.

These impediments doth come commonly of euil ordering in youth, the other causes be shewed.

A remedy.

First anoynt the raynes and the coddes, and other secrete places, with the oyle of Scorpions, and drinke red wyne in the which Mulherons is sodden in. Also I doe aduertise euery man to discharge oft the bladder and neuer to hold in the water, for by restricting of the water such impedimentes be ingendred, and so is the goute.

For Vesice, loke in the Chapiter named Phlitanai.

The.366. Chapiter doth shewe of him or her that can not sleepe.

Watch. VIgilie is the latin word. In greke it is named Grigoriæ. In Englishe it is named watching or they that can not slæpe.

The cause of this impediment.

This impediment doth come thorowe Idlenes or wekenes of the brayne, or els thorow sickenes, anger, or fasting, or els thorow solicitudenes of repletion, or extreme heate, or extreme colde in the fæte or such lyke.

A remedy.

Take of the oyle of violettes an vnce, of Opium halfe an vnce,

vnce, incorporate this together with womans mylke, & with a fine linnen clothe lay it to the temples. Or els take of the leues of Henbane, stampe it and lay it to the temples. Or els vse to eate of letuse sædes, of whyte Popy sedes, of Mandragor sedes, of Saunder, of eche thræ drams, but aboue al things myrth is best to bedward.

For Virago loke in the Chapiter named Mulier.

The 367. Chapiter doth shewe of a mans yerde.

VIrga virilis be the latin words. In greke it is named Acdion. And some name it Psosi or Hoxasis or Opsis In englishe it is named a mans yerd the which is a member full of sinewes, arters and veynes, with lacertes & other ligaments, the sinewes doeth proceede from the newke which is the mary of the backe. The erection of the yerde doth come from the arters of the heart and the head. The veynes doeth proceade from the lyuer. The lacertes and the ligamentes doeth procæde out and from the thyes, specially of a bone or bones there being. The yerde may haue many impedimentes as well within the condyte as without, vnder the skin of the head of the yerde. *A mans yerde.*

The cause of these impediments.

These impedimentes doth come as I sayde many wayes. If it doe come interially in the condite of the yerde, it doth come of an hot colericke humour, or els by some euyll humour ingendred eyther in the bladder, or els in the raynes of the backe, and it may come of an euyll disposed woman that is eyther filthy, or els pretending to doe man displeasure. If it doe come exterially which is to say, that the impediment be in, vnder, or vpon the head of the yerd betwixt the skin and the head of the yerd, eyther it doth come of the heate of the body, or els thorow much medling with a woman, specially if she be menstruous, pocky, or leprous.

A remedy.

If

If this impediment be in any interiall cause, vse to drinke milke, or els drinke oft a good porcion of the water of hawes, and iniect into the yerde the water of Camphire. If the impediment be betwixt the skin and the head of the yerde and the heade selfe, washe the heade of the yerde dyuers tymes with whyte wyne. And after that vse the pouder of a rotten peste, or any siccatiue medecines, or els Populion, or vnguentum Egipsiacum is good.

The.368 chapiter doth shewe of a mans sight.

Sight. VLsus is the latin word. In greke it is named Oniclies. In English it is named a mans sight, the which may haue many impedimentes as spore blynde, starke blynde, gogle eyes, and many other impedimentes, as it doth appere in diuers Chapiters of this booke, specially in these Chapiters named Oculus, Tarphati, Argemata, Bothor, Epiphora, Lacrime, Lencomata, Liptitudo, Macula in oculo, Ophtalmia, Ordiolus, Panus, Pecia in oculo, Phlitania, Pterigion, Sebel, Vngula, & strabositas.

The cause of these impediments.

There can no impediment come to the eye, but either it doth come of an interial cause, or els of an exterial cause, as it doth appeare in the Chapiters of the aforesayde wordes.

A remedy to clarify the sight.

First vse gargarices & sternutacions, and easy purgaciõs to purge the head, & do as it is writẽ in the chap. named Oculus. For Vtiligio looke in the Chapiter named Luce.

The.369.chapiter doth shewe of Vlcers or vlceracions.

Vlcers. VLcus or Vlcera, be the latin wordes. In greke it is named Helcos or Helcea. In Englishe it is named an vlcer or vlceracions, the which is a putrifyed and a corrupt matter in a sore.

The cause of this infirmitie.

This

This matter doth come of a colerike and a sharp humour.

A remedy.

First take of vnguentum Egipsiacum ii. vnces mixt with the iuice of Pome garnades, and mundifie ye place & that wil kill the malignite of it. Also it is good to washe oft the vlcer with the water of Plantain, in the which a little roche Alom is desolued in, and let the pacient vse a good dyet, as wel in meates as in drinkes, and let him not be costiue but laxatiue.

¶The. 370. chapiter doth shew of a mans Nauell.

VMbelicus is the latin worde. In greke it is named Omphalos. In English it is named a mans Nauill, the which may haue diuers impediments, for the Nauell may fall out, or be bursten, or there may be some appostumacion. *Nauill.*

The cause of these impediments.

These impediments doeth come eyther of great crying, or of great halowing, or lewringe, it may come of a great brose, or lyfting, or strayning.

A remedy.

First make a trusse of whyte fustian, & stuffe it with carded wolle or Cotton, and then trusse in the matter, and after that let the pacient drynk with stale ale the iuyce of Daseis, Centinody, Knewholme rootes, Auance, and the rootes of Polypody, or seeth all together in clarified ale, and drink it morning and euening. xv. dayes.

¶The. 371. chapiter doth shew of a soft appostumacion.

VNdimia is the latin word. And some doeth say it is a barbarous word. In English it is named colde appostumacion, white, and soft. *Apostume.*

The cause of this impediment.

This impediment doth come of a colde fleumatike humour.

A remedy.

¶First maturate the cause with Pulteis, than make a Corosiue

rosiue with Cantarides, then minister tentes and after that salues attractyue.

¶The. 372. chapiter doth shew of a mans Nayles.

Nayles. VNgues is the latin worde. In greke it is named Oniches. In English it is named a man nayles, ẏ which may haue dyuers impediments, as fallyng of the nayles, or rottynge of the nayles, and by poysoning or brosinge, or by straight shoes weryng a man may lese his nailes, and some mens nayles be very hard, and some be soft.

The cause of these infirmities.

The cause of the most part of these impedimentes is shewed before, if the nayles be hard, it doth come of grosse humours, if the nayles be soft, it doth come of gentyll nature.

A remedy.

Who so euer that hath euyl nayles, vse the oyle of Roses, and the iuyce of Plantayne myxt with the whyte of an egge, and anoynt the nayles.

The. 373. chapiter doth shew of vometing.

Vometing VOmitus is the latin worde. In greke it is named Emitos. In English it is named vometinge, or a vomit or perbrakinge.

The cause of this impediment.

This impediment doth come eyther voluntary or inuoluntary, if it be voluntary, it doth come by prouocation, as by putting the finger into the throte, or els to put a fether or a brãche of Rosemary, or suche lyke, into the throte. Or else it may come by taking some pocion or some herbe, or some other medecine, if it doe come inuoluntary, then it doeth come of the malice of the stomacke.

A remedy for inuoluntary vometing.

Take of Anys sœdes two drams, of Mastike a dram, of ginger a dram and a halfe, of all this make fine pouder, and put it into. v. sponefulls of Rose water, and with suger let the pa-

cient

cient drynke it. I doe geue this pocion without suger, or else take of Opium a dram, myre it with the iuyce of Plantayne and a lyttle saffron, and drynke of this thrée or foure tymes.

For Volnulus loke in the chapter named Cordapsis.

¶ The. 344. Chapiter doth shewe of a mans voyce.

VOx is the latin worde. In greke it is named Phoni. In English it is named a mans voyce, the which may haue dyuers impediments, as horsenesse, braying, and otherwhile it is taken away. *A mans voyce.*

The cause of these impediments.

These impediments doeth come many wayes, either by sicknesse, or else by leprousnesse, or it may come by halowing, or by extreme lewring or crying, or by to couragious singinge, fetching a greater compasse then easely a man can rech. Also it may come thorow great colde taking after an heate, it may come of crying and callinge vppon brute beastes, and it maye come of coledust, or any other dust or smoke, the which may opelate the organs or pypes of the brest.

A remedy.

¶ First erchewe coldnesse, and drinke buttred ale or buttred bere, and vse easy purgacions, & warme and swéte meates, for all sower meates and salte meates, and bytter thinges bee not good for the voyce.

For Vrina, loke in the second boke named the Extrauagants.

¶ The. 375. chapiter doth shew of the condites of the vrine.

VRichides or Vritides be the latin words. In English it is the cundites thorowe the which the water doeth passe, and some doe name them the water gates, the which be tied to the matrix of a woman, the which may haue certeyne impediments, as stopping of the water by the stone, or by some grosse humour. *Vrine.*

The cause is shewed.

A remedy.

A remedy.

First vse clysters or els suppositers, and to drinke Persely sedes and little Ieat made in fine pouder, drynke it with renishe wyne, or white wine, or with posset ale.

The. 376. chapiter doth shew of a womans secrete membre.

Porta ventris. VVlua is the latin worde. In greke it is named Histira. In english it is named a womans secret mēber, the which is the gate or dore of the matrix or belly, and there mai breed mani diseases, as vlcers, scabbes, appostumes, fissures, fistles, festures, the pockes, and burninge of an harlot.

The cause of this infirmitie.

Many of these infirmities doeth come by lyinge with an vnclene man or men, or lying with vnclene women, or vnclene persons.

A remedy.

For a remedye for all these aforesayde diseases, loke in the Chapters of the proper names of the words, and there is remedy sufficient.

¶The. 377. Chapiter doth shewe of woundes.

A woūde VVlnus or Vulnera be the latin wordes. In greke it is named Trauma or Traumata. In English is named wound, or woundes, and there be dyuers sortes of woundes, some be newe and fresh woundes, and some be olde woundes, some be deepe woundes, and some be playne woundes, and some fistuled, and some be festered, some be vlcerated, and some hath fistures, and some hath none.

The cause of woundes.

¶Most commonly woundes doeth come thorow an harlot, or for an hounde, it doeth come also thorow quareling, that some hot knauishe bloud would be out, and diuers times woundes doeth come thorow dronkennesse, for when the drynk is in, the wytte is out, and then haue at thee, and thou at mee, soles be

they

they that wolde them parte, ȳ will make such a dronkē mart.

A remedy.

If it be a gréene wounde, first stanche the bloud, and if the wounde be large and wyde styche it, and after that laye a plaister & let it lye.xx.houres or more, than open it, & mundifie it with whyte wine. And if the wounde be depe vse siccatiue plaisters made with Olibanum, Frankensence, Literge, Ireos, the bran of Benes, and Aristologia rotunda, and such like. If the wounde be plaine take of the rootes of Lillies of pome granade rines, of Galles, of Aloes, or suche like. If the woundes, be indifferent, the wound mundified, vse the pouder of mirtilles and rose leaues and such like, and let the pacient beware of venerions actes and of contagious meats & drinks.

For Vnea loke in the addicious after the Ex trauagantes.

The.378.Chapiter doth shewe of the Vuels.

VVele is the latin worde. In Englishe it is named vuels the whiche doth lye in the rouf of the mouth like little longe tetes & other while they do swell, and other while they do fal downe out of theyr place. *Vuels*

The cause of these impedimentes.

If vuels do swell it dothe come thorowe aboundance of reume or els thorowe a hotte humour if the vuels do fall eyther it doth come by laboure or by heate, or els thorowe great sickenes and wekenes.

A remedy.

If it do come of reume, vse gargarices & sternutacīōs, & purge the head and the stomake with pilles of Coche. If it do come of heat purge coler, and put vp the vuels that doth fall with the thome layinge Peper on the thome, & vse to eate Peper or els take the pouder of a Snaile that is burnte and mixe it with Hoty and lay it on the end of the thom and than put vp the vuels.

Thus endeth the letter of.V. And here foloweth the letter of.X.

The.379. Chapiter doth shewe of an impediment in the eyes.

XRophthalmia is the greke worde. In Englishe it named a blasse or an impediment in the eie, the which may come certeine waies.

The cause of this impediment.

This impediment dothe come of an euill winde or els of some contagious hete or of an euil humour or such like, for the eie will neither swell, nor water nor droppe.

A remedy.

I mighte here shewe of many salubrious medecines, but the best medecine that I do knowe is to let the matter alone and medle not with it but were before the eies a pece of blacke sarcenet & eate neither garlike nor onions nor drinke no wines nor stronge ale, and it will were awaye.

The.380. Chapiter doth shewe of a gut the whiche doth lie behinde the wesande or throte boll thorow the whiche meate and drinke doth passe out of the mouth into the stomake.

YSophagus is the latin worde. In greke it is named Oysophegus or Meri. In Englishe it is named Isofagen or the mery, or the gut of the stomake the which doth desende from the Epiglote to the orifice of the stomake, there is nothinge that doth passe thorowe the throte boll or the wesande but one ye winde, if by chaunce there do at any time any droppe of drinke or crome of breade or flie, or any such like thinges doth happen into the wesand there is no remedy but to cough it out againe, If so be that there do by greedy eatinge or els by any other missortune that any fishe or fleshe bone, or any other thinge do staye in the orifice of the prenominated Isophagon other wise named the mery, then do as it shall folowe

The causes be shewed.

A remedy.

A remedy.

If there happen a bone or a pin, or any other thing into ones throte, first prouoke a vomite, & if that will not helpe drinke a spoonefull or more of oile Oliue otherwise named in Eng. Sallat oile, and drinke well, and slepe vpon it.

For Ypichima loke in the Chapiter named Catharacta.

For Yposarca loke in the Chapiter named Anasarca or Hidropis.

The. 381. Chapiter doth shewe of them that doth abhorre water.

YDroforbia or Hidroforbia be the greeke wordes, the vsuall worde of latin is deriued out of greeke named Ydroforbia as is saide, I haue seene and red that the barbarous worde is named Euforbium which is false, for Euforbium is a gumme. Hidreforbia in Englishe is abhorringe of water as I lerned in the partes of grece, and some doth say it is water in the belly, and some doth say that it is an impediment of him that can not see the waues of the sea, or sounding of the water but his stomake is turned and muste, or els is redy to perbreake or to vomit.

The cause of this impediment.

This impediment doth come as many auctours doth say of a melancoly humour for the impotent is named a melancoly passion, but I do say as I do knowe not onely by my selfe but by many other whan I did vse the seas, and of all ages, and of all complexions being in my company, that this matter did come more of color then melancoly, consideringe that coler is mouable and doth swimme in the stomake.

A remedy.

For this matter purge coler & melancoly humeurs, for I my selfe, which am a Phisicion is combred much like this passion, for I can not away with water nor waters by nauigacion, wherfore I do leue all waters & to take my selfe to good ale, & other while for ale I do take good gascon wine, but I will not drinke stronge wines, as Palmesy, Romny, Romanisk

wyne, wyne Dorse, wyne greke, & Secke, but otherwhile a draught or two of Muscadel or Bastard, Osey, Capricke, Aligant, tire, Raspice I will not refuse, but white wine of Angeō or wine of Orleance, or Renishe wine, white or red is good for all men, there is little red Renishe wine, except it grow about Bon beyōd Colin, ther be many other wines in diuers regiōs prouinces and countries that we haue not in England. But this I do say, that all the kingdomes of the world haue not so many sundry kindes of wines, as be in England, and yet there is nothing to make wine of.

Thus endeth the letter of .Y. and here followeth the letter of Z.

The.382.chapiter doeth shewe of drye scabbes.

ZFrma or zerna be the latin wordes. In greke it is named psora or Lichen the barbarous worde is named Lichena. In Englishe it is a kinde of scabbes the whiche be infectious.

Scalles.

The cause of this impediment.

This impediment doth come of drinkynge of euell drinkes and of eatinge of contagious meates, spicially by lynge with infectious persones, it maye come of the corrupcion of blode, or els by some monstruous humoure.

A remedy.

Take of salte water a galon, and seth in it .iii. handfulles of cromes of wheten bread that is leuend, & wash the body with the water twise or thrise, or els washe the body in the sea .ii. or iii times, or els take the bran made of Cocle sedes iii handfull, of the pouder of Brimstone .ii. vnces seth this in a potel of white wine or vineger, and wash the body .iii. or .iiii. times

The.383. chapiter doeth shewe of an impostume that doth come of fleume.

Zimie

ZImie is the latin worde. In English it is an impostume ingendred in a fleumatike humour. Apostema.

The cause is shewed.

A remedy.

First purge fleume than maturate the matter, & than launce the impostume, or els make a corosiue, and make tentes & after that minister salues attractiue, and than maturate the flesshe and anointe the place.

The 384. Chapiter doeth shewe of a Pannicle the whiche shal be reherſed.

ZIrbus is the latin word. In Englishe it is a pannicle or a caule compound of two thin tunicles of diuers artoures, and vaines and sarnesse, it doth couer the stomake and the guttes, and it doth kepe ý heate of them & doth defend ý colde, this pillicle or pannicle or caule may be relaxed or broken.

The cause of this impediment.

This impediment doth come of some great straine, brose, or fall, or some great lift or such like thinges.

A remedy.

First make incision, and after that canterise the abstraction, and I haue sene the cut canterised that the flure of bloud shulde not folowe, the ouerplus of my minde in this matter and all other matters I do commit it to the industry of wise and expert Phisitions and Chirurgions.

Here endeth the first boke, examined in Oxforde in June the yere of oure Lorde M CCCCC.xlvi. And in the reigne of oure soueraigne Lorde Kinge Henry the eight, kinge of Englande, Fraunce, and Irelande, the, xxxviii yere.

a

D

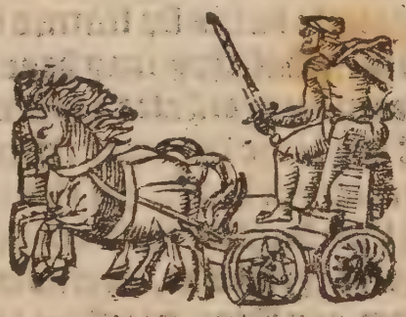
sicknesse

Finis Tabulæ.

¶THE SECOND BOKE of the Breuiary of Health, named the Extrana-gantes, foloweth.

(.*.)

¶Compyled by Andrewe Boorde, Doctor of Phisicke: an Eng-lish man.



1575.

¶Imprinted at London by Thomas East.

Who so euer will knowe to number in Algorisme, he may know by the numbring the Chapiters of these two bookes comprehēded in one volume, for it doth teach one to number from one to .CCC. and od, and so by it one for this matter may come to a further knowledge in Algorisme. Also in this booke a man shall know the Judicials of Urines and of the Pulces with diuers other infirmities, the which I did omit and leaue out of the first booke. And for as much as I, nor no man els can wryte so playnely ỳ termes of Phisicke that euery man can perceyue the receptes. Therefore I doe aduertyse and doe councell all menne to consulte with some experte Poticary in making and ordering of such receptes and medecines. Furthermore lerned men and other may well interrupt and reprehend mē for writing my incōgruite that the latin wordes be not truely sette in theyr cases with the English wordes, vsyng dyuers tymes the nominatiue case for other causes. I do it for no other purpose but that ignorant persons may the better vnderstand the matter. For I doe not wryte these bookes for learned men, but for simple and vnlearned men that they may haue some knowledge to ease them selues in theyr diseases & infirmities. And bicause that I did omit and leaue out many thinges in the first booke named the Breuiary of health. In this booke named the Extrauagantes I haue supplied those matters the which should be rehersed in the first booke. And nowe to conclude, if I haue omitted any thing necessary to be expressed in these bookes, or haue not satisfyed euery mannes mind of their infirmities or diseases, I do remit this matter to the further industry & iudgment of discrete doctours of Phisicke, and expert maisters of Chierurgery.

Thus endeth the Preface.

The.fyrst, Chapiter doth shewe of the distemperance of the stomake.

ANorexia is the Greeke worde. The Barbarous word is Anarexia. In Latin it is named Stomachi distemperamentum. In Englishe it is named a distemperance of stomake or auercion of the stomake from meate.

The cause of this impediment.

This impediment doeth come of euill humours in the stomake, or els thorow imbecilitie or weakenes of the stomake, or els thorow great infirmitie the which doeth take away a mans stomake or appetyde.

A remedy.

The cause digested all sower thinges and sauces doeth prouoke an appetyde, for this matter loke in appeticus in the Breuiary of health.

The second chapiter doth shewe of little fat graynes in the browes.

ASarnar or Arnarsa, be the Araby wordes. In Latin it is named Aggregacio or Materie pingnis in supercilia. In English it is named a fatte matter in the browes, the which be granulose aggregacions.

The cause of this impediment.

This impediment doth come of fleume or els of reume.

A remedy.

Fyrst washe the place with white wine thrée tymes, and after that anoynt the browes with the oyle of wormewood, and purge fleume.

The third Chapiter doth shewe of hore and of whyte heares.

CAnicies is the latin word. In greeke it is named Poliocros. In English it is named hore or white heares.

The cause of this infirmitie.

This matter doeth come eyther naturally or els accidentally, if it doe come naturally, it doeth come thorowe age and melancoly humours, if it doe come accidentally, it doth come thorow feare, sorow, great trouble, great sickenes, and it may come of to much vsage of venerious actes.

A remedy.

If it dw come naturally, that thing the which nature doeth giue, no man by lerning can take it away. If it doe come accidētally vse the Electuary de Aromatibus, or the confection of Alharike, and anoint the head with the oyle of Costinc.

The .4. Chapiter doth shewe of chafyng specially vnder the eares.

CAroli is the latin word. In English it is named chafyng, specially vnder the eares. And some doth say it is an vlceracion betwirt the skin and the head vnder the eares.

The cause of this impediment.

This impediment doth come diuers wayes, as by euyl humours in the head, or lying with vnclene or menstruous persons, or eating or drinking some euill thing.

A remedy.

If age, tyme, and strength will permit it, open a veine named Sophena, and exhaust .ij. or .iij. vnces of the side that the impediment is in, & after that purge the matter, & take of Cassia, of Diacatolicō, of eche half an vnce, of the electuary of Roses .ij. drams, & with the water of endiue make a pocion and drinke it at .iij. times, and if nēed be vse Clisters and suppositers, and make plaisters after this maner. Take of Malows, of Roses leaues, of Camomil, of eche an handfull, of Melilote an vnce and a halfe, seethe all this in faire water, and put into it the oyle of Dil, of the oyle of Roses, of the oyle of Camomil, of ech an vnce, and make playsters of it, and lay it to the place diuers nightes to bedward.

The

The.5. chapiter doeth shewe of Cartilages or Gristles.

CArtilago is the Latin worde. In Greeke it is named Chondros. In English it is named Cartilages or gristles, to the which many impedimentes may come, as ache, and wrestling of ioyntes, and such lyke.

The cause of this impediment.

This impediment doeth come of some great colde, or els by some euill missfortune or chaunce.

A remedy.

First the oyle of Turpentine mixt with Netes fote oyle is good, or a pich cloth is good, and so is euery thing the which is good for the ioyntes, therefore loke in the Chapiter named Juncture in the Breuiary of health.

The. 6. chapiter doeth shewe of a Surfet.

CAros, is the greeke word. In latin it is named Crapula. In English it is named a surfit.

The cause of this impediment.

This impediment doeth come most commonly of euil rule or euill dyet, or eating or drinking to much meate or drinke, or eating rawe or euill meates and drinkes.

A remedy.

The best remedy for a surfit is to abstayne long after that the surfit is taken, and to sleepe much, or els to labour it out, and for this matter purgacions be good, so be it that age and tyme will permit it. And after a surfit a draught of Aqua vitie may be suffered.

Chinus, is the iuyce proceding of meate digested.

The. 7. chapiter doth shewe of Agnelles in a mans feete.

CLanus is the latin word, and some do name it Papule. In english it is named cornes or agnels in a mãs fete or toes.

The cause of these impedimentes.

This impediment doeth come by wearing of straite shoes, by reason of the which the fæte and the toes doeth not lye at libertie with ease, and then labour with heate obuiating or being concurrante together doeth procreate or ingendred this aforesayd impediment.

A remedy.

First pare the Agnelles or cornes with a sharpe knyfe, vnto the tyme it doeth come to the quicke flesshe that the bloud runne out, wype away the bloud and then drop into the place or places red war, and let it lye vnto the tyme it be consumed, and than if neede be reitierate this matter.

The, 8. Chapiter doth shewe of a mans necke.

COllum is the latin worde. In greke it is named Auchin. In English it is named a necke. In the necke may be many diseases, as the cricke, or shaking, or such like.

The cause of these impedimentes.

These impedimentes doeth come eyther by lying a wrye with the necke, or els it doeth come of some colde taken in the necke, or els by some reumaticke humour distilling from the head to the necke, or it may come of drinking in the morning without bread or meate eating, or els by some great feare, or els anger.

A remedy.

If it do come of reume purge reume, as it is specifyed in the Chapiter named Reuma in the Breuiary of health. If it doe come of coler, or of debilitie of spondilles, anoynte the necke with the oyle of Anthos, otherwyse named the oyle of Rosemary flowers, and beware of stouping with the heade and necke, for this matter the oyle of Spike is good. If it doe come of a cricke or any other wayes, anoynt the necke with oyle of Turpentine compounde with a little Aqua vite, and kepe the necke bone warme.

The

The. 9. chapiter doth shewe of the Pyles or swelling in the Foundement.

CONdiloma is the Græke word. In Latin it is named Rugosum ani tuberculum. The Barbarous worde is named Condolomata. In English it is named a swelling in the foundement, and some doeth take this for the piles the which I doe take this impediment of swelling doeth more infest women then men.

The cause of this impediment.

This impediment doeth come of reume and of the corruption of fleume.

A remedy.

First washe the place twyse or thrise with white wyne, and than vse sicatiue medecines.

The. 10. chapiter doeth shewe of a mans Buttocke bones.

COxia is the Latin worde. In Græke it is named Ichon. In Englishe it is named a buttocke bone, the which may haue many displeasures, as by a fall, a stryke, a brwse or such lyke.

A remedy.

Take of Smalage and of Louage, of eche two handfulles, of Malowes. iiij. handfuls, of Deare suet two vnces, sethe all this in running water, and after that bath & washe the place with the water, and than to bedwarde, lay the substance vpon the place. Or els take of the oyle of Turpentine. iij. vnces, and compound it with Aqua vite and anoint the place diuers tymes, or els take of Netes fote oyle. iij. vnces, of the oyle of Spyke halfe an vnce, and anoynte the place as one shoulde grece a payre of olde bootes.

For Crassitudo, loke in the Chapiter named Pinguedo in the first booke named the Breuiary of health.

The.11. Chapiter doth shewe of a Demoniacke person, the which is possessed of or with the deuill or deuils.

DEmoniacus or Demoniaci, bee the Latin wordes. In Greeke it is named Demonici. In English it is named hee or they the which be mad and possessed of the deuyll or deuilles, and their propertie is to hurte and kyll them selues, or els to hurte and kyll any other thing, therfore let euery man beware of them, and keepe them in a sure custody.

The cause of this matter.

This matter doeth passe all maner of sickenesses and diseases, and is a fearefull and terrible thing, to see a deuill or deuylles shoulde haue so much and so greate a power ouer man as it is specifyed of such persons diuers tymes in the Gospell, specially in the ninth Chapiter of saint Marke. Christ sending his disciples to preache the worde of God, geuing them power to make sicke men whole, lame men to goe, blynde to see. &c. Some of them did goe by a man that was possessed of deuils, and they could not make hym whole. Shortly to conclude, Christ did make him whole. The disciples of Christ asked of him why that they could not make the possessed man of the deuils whole. And Jesus Christ sayd to them: this kynde of deuylles can not bee cast out without prayer and fasting. Heere it is to bee noted that now a dayes fewe or els none doeth set by prayer or fasting, regardyng not Gods wordes, in this matter I do feare that suche persons bee possessed of the deuill although they be not starke madde, and to shewe further of demoniacke persons the which be starke madde. The first tyme that I did dwell in Rome, there was a gentilwoman of Garmani ꝯ which was possessed of deuils, & she was broght to Rome to be made whole. For within ꝯ precinct of S. Peters Church without S. Peters Chappel, standeth a piller of white marble

grated

grated roũd about w̃ Iron, to ẏ which our Lord Iesus Christ dyd lye in him selfe at his deliuering vnto Pilate, as the Romaynes doeth say, to the which pyller, all those that be possessed of ẏ deuill, out of diuers coũtries and nacions, be brought thether, and as they say of Rome, such persons be made there whole. Among all other this woman of Germany which is CCCC. myles and odde, from Rome was brought to the pyller, I then there being present with great strength and violently with a xx. or mo men, this woman was put into that pyller within the yron grate, and after hir dyd go in a priest, and dyd examine the woman vnder this maner, in the Italian tongue. Thou deuil or deuills, I doe abiure the by the potenciall power of the Father and of the Sonne our Lord Iesus Christ, and by the vertue of the holy ghost, that thou doe shew to me, for what cause that thou doest possesse this woman: what wordes was aunswered, I wyll not wryte, for men wyl not beleue it, but wolde say it were a foule and great lye, but I dyd heare that I was afrayde to tary any longer, least that the deuils should haue come out of hir, & to haue entred into me, remembring what is specified in the viii. chapiter of S. Mathew, when that Iesus Christ had made two men whole the which was possessed with a legion of deuils. A legion is. iv M. v. C. nynty and nyne, the sayd deuils dyd desire Iesus that when they were expelled out of the aforesayde two men, that they might enter into a herde of hogges, and so they dyd, and the hogges dyd runne into the Sea, and were drowned. I considering this, and wcke of faith and a feard, crossed my selfe, and durst not to heare and see such matters, for it was to stupendious and aboue all reason, if I should wryte it, & in this matter I dyd maruell of an other thinge if the efficacitie of such making one whole dyd rest in the vertue that was in the pyller, or els in the wordes that the priest dyd speake, I doe iudge it should be in the holy words that the priest dyd speke, and not in the pyller, for and if it were in the piller, the Byshops & the Cardinalles that hath bene many yeares past, &

those

those that wer in my tyme, & they that hath bin sence, wolde haue had it in more reuerence, & not to suffer rayne, hayle, snowe & such wether to fal on it, for it hath no couerynge, but at last when that I dyd consider that the vernacle ỏ phisnomi of Christ and scarse the sacrament of the aulter was in maner vncouered, & al. S. Peters Churche downe in ruyne, & vtterly decayed and nothing set by, considering in olde chapels, beggers and baudes, hores & theues dyd ly within them, asses & moyles dyd defyle within the precincte of the Churche, and byinge aud sellinge there was vsed within the precinct of the sayde Church that it did pytie my harte and mynde to come and se any tyme more the saide place & Churche. Then did I go amonge the fryers mendicantes, and dyuers tymes I dyd sée reuelathes pro de functis hange vppon fryers backes in waletes, then I went to other relygious houses, as the Celestines & to the Charterhouse, and there I dyd sée nullus ordo. And after that I did go amongst the monkes & chanons & cardynalles, and there I did se horror inhabitans. Then did I go rounde about Rome, & in euery place I did sée Lechery and Boggery, deceit and vsery in euery corner and place. And yf S. Peter & Paule do lye in Rome they do lye in a hole vnder an Aulter, hauing as much golde and sylver, or any other Jewel as I haue a bout mine eye, and if it do rayne, hayle, or snowe, yf the winde stande Ell warde, it shal blowe ỏ rayne, hayle or snow to S. Peters spelunke, wherefore it maketh manye men to thinke that the two holy Apostles shoulde not lye in Rome, specially in the place as the Romaines say they do lye. I do meruayl greately that such an holy place & so great a Church as is in all the worlde, except S. Sophis churche in Constantinople, shuld be in such a vyle case as it is in, Considerynge that the byshop of Romes palice, & his castel named castel angil standyng vpon the water or great riuer of Tiber with in Rome, and other of their placis, and all that Cardinalles palacis be so sumptuously maintayned, as well with out as in maner within, and that they wyll se thyr Cathedral

churche

church to lye lyke a swynes stie. Our Peter pence was well bestowed to the reedifying of s. Peters church, the which did no good but to norish sin, and to maintaine war. And shortly to conclude, I dyd neuer see no vertue nor gōdnes in Rome, but in bysshop Adryās dayes, which would haue reformed diuers inormities, & for his good wil & pretēce, he was poysoned within iii. quarters of a yeare after he did come to Rome, as this matter with many other matters mo, be expressed in a boke of my sermōs, & now to conclude who so euer hath ben in Rome & hath sene their vsage there, except grace doe work aboue nature, he shal neuer be good man after, be not these creatures possessed of the deuil. This matter I doe remit to the iudgemēt of ý reders, for god knoweth ý I do not write halfe as it is or was, but ý I doe write is but to true, ý more pytie, as god knoweth. Do not you think ý many in this coūtrey be possessed of ý deuil, & be mad, although they be not stark mad, who is blynder thē he ý wyll not see, who is madder then he ý doth go about to kil his own soule, he ý wil not labour to kepe ý cōmaundemēts of god, but dayly wil breke thē, doeth kil his soule, who is he that loueth god & his neighbour as he ought to do, but who is he that now a dayes doth kepe their holy daies, & where be they ý doeth vse any words but swering, lying, or slaundering is the one ende of their tale. In all the world ther is no region nor country ý doth vse more swearing then is vsed in Englād: for a chyld that scarse can speke, a boy, a gyrle, a wench, now a dayes wyll swere as great othes as an olde knaue & an olde drab, it was vsed that whē swering did come vp first, that he that dyd swere should haue a philip, geue that knaue or drab a philip with a club, that they doe stagger at it, & then they and children would beware after that of swering which is a dānable sin, the vēgeāce of god doth oft hange euer them, & if they doe not amende & take repentance they shalbe dampned to hell where they shall be mad for euermore world without ende. Wherefore I doe counsayle all such euyll dysposed persons of what degrée so euer they be of, amend these

faultes

faultes whyles they haue nowe leysure, tyme & space, and do penance, for els there is no remedy but eternall punishment.

A remedy.

wold to god that the kyng our soueraigne lord with his most honorable councel wold sæ a reformacion for this sweringe & for Heresies, for the which synnes we haue had great punishment, as by dere price of corne and other vitayles, for no man can remedy these sinnes, but god and our kyng, for there be a perilous number of them in Englande if they were diligently sought out, I do speke here of heretikes, as for swerers a man nede not to seke for them, for in the kyngs court and lordes courtes, in Cities, borows and in townes, and in euery house, in maner ther is abhominable swering, and no man doth go a bout to redres it, but doth take swering as for no sin, which is a damnable sin and they the which doth vse it, be possessed of the deuyll, and no man can helpe them, but God & our kinge. For Demoniacus loke in the Chapiter named Mania.

The. 12. Chapiter doth shewe of inuoluntary pyssynge.

Dampnes is the greke worde, and the Latins doth vse the sayde worde. In Englyshe it is named a passion of the bladder, out of which inuoluntarely doth passe or issueth out of the vrine of some menne that they can not kepe theyr water neyther wakinge nor slepinge and some men hauynge this passion in theyr slepe shall thinke and dreme that they do make water agaynste a wall, a tree, or hedge, or such lyke, and so dremynge they do make water in theyr bedde.

The cause of this impediment.

This impediment doth come of great debylytie and wekenes of the bladder, or els thorowe greate frigiditie or coldnes of the bladder, or els of to muche drinkyng & slouthfulnes.

A remedy.

For

For a remedy loke in the Chapiter named Pictus, in the fyrst boke named the Breuiary of health.

The.13.chapiter doeth shewe of the emunctory places.

Munctoria, is the latin word. In Englishe it is named the Emunctory or clensing places of mans body. Heare is to be marked that man hath thrée principal members, ý heart, the brayne, and the lyuer, and euery one of these principall members hath emunctorye places to clense them selues, as the heartes emunctory places be vnder ý arme holes there where ý heares doth grow. The brayne hath many emunctory places to purge him self, as the eyes, ý eares, ý nose, ý mouth, the heares, & the pore of ý head. The lyuer hath emunctory places, as the bladder, the foundement, and the flankes, or the share.

The.14.chapiter doth shewe of the passion of the Lyuer.

EPatica passio, be the latin wordes. In English it is named the passion of the Lyuer, and who so euer hath this passion, doeth fele peyne in the right syde.

The cause of this impediment.

This impediment doeth come of a colericke humour, or els of mixt humours, or of menstruous humours.

A remedy.

Fyrst purge coler, and vse easy purgacions, and beware of euery thing that doeth hurt the lyuer, as hotte wynes and spices, and Aqua vite, and vse colde things, as Saunders, Southistel, Endiue, Dandelion, Ticory, and Liuerwort, Letyce, and such lyke.

The

The .15. Chapiter doth shewe of a mans wesand.

EPigloton, is the greke worde. In Englishe it is named the flappe of the weasand or the throte boll, the which doth deuyde the two cundites, the one is the wesand the which wynde doeth passe in and out, and the other is named Isophagon, thorowe the which meate and drinke doeth go into the stomake, as it doeth appeare in the Chapiter named Dysopnagos, in the Breuiary of health.

The .16. chapiter doth shewe of excoriacion.

Excoriacio is the latin worde. In English it is named excoriacion or taking away the skin in any place of mans body. In Italian it is named Malum mule.

The cause of excoriacion.

Excoriacion doeth come two wayes, eyther voluntary, or els inuoluntary, if it be voluntary then the skin is taken of by some knyfe, or some other instrument, and if it be inuoluntary, either it doeth come by chafyng or els by galling, that is to say, eyther by going or by ryding.

A remedy.

Take of Rose leaues, of Plantaine leaues, of Malowes, of Myrtilles, of eche two handfuls, seeth this in water, and put to it a little secke & wash the place three nightes to bedward, and if you can not get this, rub the place with a talow candle.

The .17. chapiter doeth shewe of eructuacions or belching.

ERuctuacio, is the latin worde. In Englishe it is named eructuacion or belching.

The cause of this impediment.

This impedimēt doth come of great ventositie in ȳ botome of the stomake, & other while it doth come of greedy eating.

A reme-

Aremedy.

In this matter vse Diatriumpiperion drõken with wine, Perapigra in this matter is good, and so be dregges and Losanges made to breake wynde.

The. 18. chapiter doth shewe of spitting of bloud thorow a cough.

EPima is the greke worde. In latin it is named Sputum saniosum exiens cum tusi. In Englishe it is named spitting of bloud with a cough, for this matter loke in the Chapiter named Emoptoica passio, in the first booke named the Breuiary of health.

The. 19. chapiter doth shewe of the kyndes of Fluxes.

FLuxus ventris be the latin words. In English it is named the Flyre, and there be three kyndes named in latin Lienteria, Diarthea, and Dissinteria. In Englishe it is named the Lyentery, the Diarchy, and the Dissentery. The Lientery egesteth or doeth auoyd the meate in maner as it was eaten. The Diarchy is a common laxe. The Dissentery is the bluddy Flyre, and some doeth name these Flixes after this maner. Intestinal, Epatical, and Sanguine. Intestinal commeth day and night with fretting in the belly. Epaticke or Epaticall Flixe commeth without peyne pricking or fretting. The blouddy or Sanguine Flixe maketh excoriacion of the guttes with peyne pricking and fretting.

¶The. 20. Chapiter doth shewe of werinesse of a mans body.

FAtigacio, is the Latin worde. In Greke it is named Ponos, or Camatos. In English it is named werines of the body.

The

The cause of werines.

Werynes doeth come many wayes, as by extreme labour, doing more then ye strength of ye body is able to perfourme, it may come of the debilitie of the body, it may come thorowe sickenes, and it may come thorow ryding vpon an euil horse, or sitting in an euill saddle, specially when the horse is galled on the backe, or spore galled, then the horse is as wery of his maister, as his maister is wery of him.

A remedy.

First after labour and werines, ease & rest is the best medecine. And if such matters doe come of debilitie or sickenes, vse a good dyet, and to be norished with good meates and drinkes, and good lodging, and let no man labour no more then the strength of the body is able to do, and to perfourme it. And if it doe come thorow ryding vpon an euil horse or saddle, let him neuer ryde in no saddle nor vpon no horse, gelding, nor mare, nor other beast, and he shall neuer be wery nor galled for such matters.

The. 21. chapiter doth shewe of a mans lawes.

FAuces is the latin word. In gréke it is named Pharinges. In english it is named a mans Jawes the which may haue many impedimentes, as the Crampe and the Palsy. &c.

The cause of these impedimentes.

These impedimentes doeth come of reume causing ache, or els it may come of a brose or a strype causing the peyne, or els it may be a palsye or a Crampe or they may be out of ioynt.

A remedy.

If it doe come of reume, purge reume, as it doeth appere in the Chapiter named Reuma. If it be out of ioynt stryke or set it in againe. If it do come eyther of a palsy or of a crampe, vse fricacions with the oyle of Musterde sédes, or els with Musterd and Castory.

The

The.22. Chapiter doth shewe of Pushes or wheales vnnaturall.

FOrmica miliaris, be the latin wordes. In English it is named pushes, pimples, or little wheales.

The cause of this impediment.

This impediment doeth come of coler or els of mixte humours, as of coler & fleume, or of coler and melancoly. &c.

A remedy.

Vse to eate the strupe of Fumitery, and purge the matter with Diacatholicon and Diafenicon or other purgacions, as the cause requireth, and after that take of Verdegrece, of hony, of roche Alome, of eche halfe an vnce, of Rose water, of Plantaine water, of the iuyce of Celondine, of eche halfe an vnce, of whyte Arsnecke the weight of.iij.d. boyle all this together and washe or anoynt the place.

The.23. chapiter doeth shewe of a mannes Knee or knees.

GEnu is the latin word. In greeke it is named Goni. In English it is named a mans knee the which may haue diners impedimentes, as ache, stifnes, swellink, strayning, and it may be out of ioynt, or els otherwise hurt, and it may come by a goute or a staticke passion, or some extreme colde there taken, or suche lyke impediments.

The cause of these impedimentes.

These impedimentes doeth come of euyll order of a mans selfe, or euyll dyet, or by misfortune, or of some principall sickenes. &c.

A remedy.

I do not know a better remedy then fricacions or rubbings with a mans hande, taking the oyle of Turpentyne with the fricacion or rubbing, and for this matter an hotte Towe worde is not the worst medecine, or playster applicated to the place. &c.

Isophagon or the Mery and the principall way of the breath, the which is named in Latin Canna pulmonis or Trachea arteria, otherwyse named in Englishe the weland or the throte boll, and in this place may be ingendred many infirmities, as carnels, swellings, Apostumes, as the squinces, and horsenes, and suche lyke, for the which loke in the Chapiters named Angina, Rancedo, Apostema, in the first boke named the Breuiary of health.

The. 29. Chapiter doeth shewe of Frantickenesse.

HYostianum is a kinde of franticknes, and it doth take the name of a greke worde named Hiostianus the which in English is named Henbane, for whosoeuer doth eate of Henbane or of an herbe named Dwale shall fall into a franticknes or a fantasticall mynde.

The cause is shewed.

A remedy.

First kepe the pacient in a close chamber & let him haue mery company about him, and giue to him gotes milke with suger, and let him drinke posset ale made with gotes milke. iij. or. iiij. dayes. And if one can not get Goates milke, vse for it Meth or Metheglin, or puer water with Suger.

The 30. Chapiter doth shewe of a mans flankes or share.

INguine is the latin word. In greke it is named Bubones. In English it is named a mans flankes or share the which may haue diuers impedimentes, as Carbocles, Apostumes, and such lyke.

The cause of these impedimentes.

These impedimentes and such lyke doth come thorow the infection of the lyuer, for those places be the Emunctory places of the lyuer.

A remedy.

Take

Take of Malowes soden in the broth that flesshe hath bin sode in .y. handfuls, of wheat flower, of barly flower, of ech .iiij. vnces, make a plaister of it, putting to it .y. yolkes of egges and a little butter & oyle Oliue, and make playsters, & lay it on the sore place, & after that, take of the rotes of white Lyllyes, of Holihocks, of ech .iiij. vnces, sethe this in water, and then put to it of the flower of line séde, of wheat flower thrée vnces, of swines grece two vnces, and when it is colde compound thrée yolkes of egges with it and make playsters.

The .31. chapiter doeth shewe of a mans bowels.

INtestina is the latin word. In gréke it is named Enteria. In English it is named a mans guttes or bowels, the which may haue diuers impediments, as fretting, or aking or such lyke.

The cause of these impedimentes.

These impedimentes doth come eyther of colde or the collicke, or of wormes, or els of some great laxe, or of the Iliake.

A remedy.

If it do come of colde kepe the belly warme, and vse warme meates, if it do come of ȳ colicke, or Iliacke, or of wormes, or of any laxe, loke in the Chapiter named Colica passio, vermes, and Diarrhea in the Breuiary of health.

The .32. chapiter doth shewe of an hare lipped person.

LAbrum leporium be the Latin wordes. In Englische it is named Hare lypped.

The cause of this infirmitie.

This impediment doeth come eyther naturally or els accidently, if it doe come by nature the person was borne so, if it doe come accidently it doeth come eyther by a stripe or by burning.

A remedy.

If it doe come by nature, the flesche which doeth grow to the gummes must be rered with a sharpe instrument, and the vpper syde must be a little ripped, & the. ij. sides of the bare lippes must be excoriated, and then sticked with a nedle and a good strong threde & then lay to it salues, if it do come by burning loke in the Chapiter named Combustio. If it doe come of a strype, make it whole lyke an other wounde.

The. 33. Chapiter doth shewe of a mannes syde.

LAtus is the latin word. In greke it is named Plura. In English it is named a syde. In the side or sides may be many impedimentes, as impostumes and stitches, & such lyke.

The cause of these impedimentes.

These impedimentes doeth come diuers wayes, if it bee in the right side, the impediment doeth come of ye infection of the lyuer, if it be in the left syde the splene may be infected, or els the sydes may be impostumes stitches, or Ilica passio, or such lyke, the which doeth come of ventositie or wynde.

A remedy.

If the liuer be the cause, loke in the Chapiter named Epar. If the splene be the cause, loke in the Chapiter named Splen in the first boke named the Breuiary of helth. If it come other wayes, take vp the earth within a dore that is well troden & pare it vp with a spade after a cake and cast vineger on it, & tost it against the fyer, and in a lynnen cloth lay it hote to the syde, and vse Clisters or suppositers, or els take easy purgacions, so that the belly be not costiue, and beware of colde and of eating of fruites, or new bread, or newe ale, and of all thinges that doeth ingender ventositie.

The. 34. chapiter doth shewe of a kind of furiousnes.

LImphac icarom is a barbarous word, and is deriued of. ij. wordes of greke named Limphati & Carom, of the which doeth

doeth come Limphatici which is to say mad or furious, running about here and there as their fantasy will lead them.

The cause of this impediment.

This impediment doeth come of a water and a wynd intrused or inclosed in the heade, and it may come thorowe peuishnes in setting the minde to much of an amours or louing a thing to much.

A remedy.

First purge the heade with gargarices & sternutacions and with pilles of Cochæ, and kepe the pacient in a close chamber, and giue to the pacient warme meate. iij. tymes a day, and do as it is specified in the Chapiters named Phrenitis and Mania in the Breuiary of health.

The. 35. chapiter doeth shewe of a kynde of vometing.

LEpus marinus be the latin wordes. In English it is named a peyne in the belly, and will cause a man to vomit, and will cause the pacient to sweat for peyne.

The cause of this impediment.

This impediment doth come of colde, and of ventositie, and it doeth differ from the colicke and the Iliake.

A remedy.

First beware of colde, & then take a suppositer or two, and than take an easy purgacion, and beware of eating of frutes, for this matter lowe in the Breuiary of health.

The. 36. chapiter doth shewe of a cricke or an ache about the necke and the shoulders.

LIpothomia is the Araby word. In latin it is named Dolor Scapularum. In Englishe it is named a cricke or an ache about the shoulders and the necke, and it will pricke, and stiche, and ake,

The cause of these impedimentes.

These impedimentes doeth come of grosse fumes the which doeth ascende by the veynes to the aforesayde places, and it may come of abundance of reume, or els taking colde in those places, or els lying a wrye with the necke.

A remedy.

First kepe the necke and the shoulders warme, then vse fricacions, and anoynt the place with the oyle of Antos, and purge the heade and stomake with pilles of Cochæ.

The. 37. chapiter doth shewe of a mans loynes.

LVmbi is the latin word. In græke it is named Phrenes. In Englische it is named the loynes. And diuers impedimentes may come to them, as ache, sterkenes, and suche lyke.

The cause of this impediment.

This impediment doeth come of taking of colde in the raignes of the backe, or in medling to muche with venerious acres, and it may come of a greate strayne or of a great lifte or such lyke.

A remedy.

A pich cloth made with pich and a little Turpentyne and ware, and Peper worne. iij. or. iiij. wekes is good, & the oyle of Alabaster, or els the oyle of scorpions is good.

The. 38. chapiter doth shewe of a consumption in olde men.

MArasmon is the Araby worde. In Latin it is named Consumptio. In Englische it is named a Consumption, or a consuming of the body in aged and olde persons.

The cause of this impediment.

This impediment doeth come thorow the dominion of an euill complecion that is drye ground in aged persons, and is not lyke Ptisis, nor the eticke passion, for it is without a feuer

A remedy.

The

The chefest remedy for this matter, is good cherishing, wherfore the medicines must come out of the kitchin.

¶The. 39. Chapiter doth shewe of a certaine kynde of scabbes,

MAlum mortuum be the latin wordes. In Englysh it is named a kynd of scabbes the which most cõmonly be a boute the thies, the hammes and bottockes,

The cause of this impediment.

This impediment doth come of a melãcoly humour and some of these scabbes be wete and some bee drie.

A remedy.

First take a purgacion, and then vse the medicines the which be specified in the Chapiter named Scabies in the Breuiary of health.

The. 40. Chapiter doeth Shew of the Isophagon or the mery.

MEri or Isophagon bee the Araby wordes, it is a gutte behynde the wesande thorow the whiche the meate and drinke doth passe thorowe into ý stomake, for it doth descend from epigloton to the orifyce of the stomake, for this matter loke in the chapter named Isophagon in the first boke named the Breuiary of helthe.

The. 41. chapiter doth shewe of a blemish in the eye.

MAcula is the latin worde. Aterphati is the Araby worde In Englysh it is named a blemishe in the eye, and some doth say it is when the eye is bloodshotten.

The cause of this impediment.

This impediment doth come either of an euill humour or els by some stripe, or such lyke matter.

A remedy.

Take

Take the whyte of two egges & beate it to a waterish spume, than put two into it, & iii. nightes lay it to the eye, and bynde it fast, & renew it euery night. And for this matter loke in the chapiter named Aterphati in the first booke named the breuiary of health.

The. 42. chapiter doth shewe of falling away of the heares of the browes.

MAdarosis is the greke worde. And some doeth name it Milphosis. In latin it is named Oculorum morbus. In English it is named a falling away of the heares in the eye lyddes, the barbarous word is named Madrosis.

The cause of this impediment.

This impediment doeth come either by some kynde of leprousnes, or els by some other kinde of sicknes.

A remedy.

For this matter loke in the Chapiter named Capillus in the first booke named the Breuiary of health.

¶The. 43. Chapiter doth shewe of the kindes of madnesse.

THere be foure kyndes of madnesse, which be to say in latin Mania, Melancholia, Frenisis, and demoniachus. They the which be maniake, in their madnesse, be full of diuinacion, as thinkinge them selfe to conjure or to create, or to make thinges that no man can doe but god, and doth presume vppon supernaturall thinges, thinkinge that they can or doe the thing the which is impossible for man to doe.

Melancholia, is an other kynde of madnesse, & they the which be infested with this madnesse, be euer in feare and drede, & doth thinke they shall neuer doe well, but euer be in parel either of soule or of body, or both, wherfore they doe flee frō one place to an other, and can not tell where to be except they be kept in safegard. Frensies is an other kind of madnes, & it doth euer come in a feuer they doe raue & speke, & can not tel what

they

they say. Demoniachus or Demoniaci is an other kynde of madnesse. And the they whyche be in this madnesse bee euer possessed of the deuill, and be diuelysh persons & wyll do much harme and euill, worser then they the which be maniake, for maniake persones cometh of infirmites of the body, but demoniako persons be possessed of some euill spyrite, as it dothe appere in the Chapiter named Demoniachus.

Also there is an other kinde of madnesse named Lunaticus the whiche is madnesse that doth infest a man ones in a mone the which doth cause one to be geryshe, and wauering wittid, not constant, but fantasticall. For al these matters loke further in the Chapiters of these wordes prenominated in the Breuary of helthe.

The. 44. Chapier doth shewe of a pellicle named the Miracke.

Mirach is the araby word. The Barbarous worde is named the Mirac. In English it is named the Hirack, the which is a pellicle, a cal or a skin the which doth tye ꝑ intestines, and guttes togyther, and is compound of a fat and fleshly pannycle or skyn with muscilages, the which may be relaxed as it doth appere in the Chapiter named Ruptura in the first boke named the Breuiary of health.

The. 45. Chapiter doeth Shew of the misentery that doth tie the guttes togyther.

Misenterium is the latin worde. In Englyshe it is named the mysentery which is a pellicle or a skyn the whiche doth tye the guttes together, and it is compound of cordes or stringes and fatnes the which doth make a softe pannicle or lygament, and some doth holde oppynyon that the misentery and the miracke is one pellicle, & I could neuer espy in no belly that I haue seue open, that ther is no mo skins then the middrisse and this aforesaide Pannicle or Skyne, and the

siphac

siphac the which doth holde in the guttes, as it doth appere in the Chapiter named Siphac in the first boke named the Breuiary of health.

For milfosis, loke in the Chapiter Madarosis.

The. 46. Chapier doth shewe of the Maselles.

MOrbilli is the latin worde. In Englysh it is named the masels the which is a faint sickenes.

The cause of this sickenes.

This sickenes doth come of a fleumatike humour and of the corruption of bloud, and also one infected person maye infect an other.

A remedy.

Fyrst in ẏ morning geue the pacient to drynke a lyttle Triacle or Mitridatum with a draught of ale warme. And kepe the pacient warme, and let hym not eate nor drynke nothing that is colde, nor for a space let hym not go in the open ayer, and vse lyght meates of digestion for a space.

The. 47. Chapiter doth shewe of the strynge or mary in a mans backe.

NVca is the latin worde. In greke it is named Nucha. In Englishe it is named the newke which is the mary of the strynge in the backe bone, and it is muche lyke to the brayne of a mans heade in collor and in it may be greate debillite and wekenes, ⁊ it may be burst or cut a sunder by som strype, brose, or fall, when the back is broken a sunder and yf the newke be broken it can neuer be made whole, the backe maye be set agayne in ioynt, how be it there shall euer remayne a curuitie and crokednes.

A remedy to comfort the newke.

All restoratiue thinges doth comfort the newke and so dothe swete wynes as Muscadell, Bastarde, Aligant, and the vsage of clary is good to eate sodden or fried with the yolkes of egges, and euery thinge that is restoratiue is good.

The

The.48. Chapiter doth shewe of a sinewe that is sponge.

NVreticus is the Barbarous worde. In greeke it is named Nureticos. And some latenist doth name it Nerueicus. In Englishe it is named sinowe sponge, as I doe take it now.

The cause of this impediment.

This impediment doeth come of a strayne or a fall.

A remedy.

For this matter the oyle of Netes fote is good, and so is the oyle of Turpentine and such lyke.

For Napta loke in the Chapiter named Bocium in ye first booke named the Breuiary of health.

For Nebula, loke in the Chapiter named Albugo, in the Breuiary of health.

The. 49. Chapiter doth shewe of Yaning or gaping.

OScedo or Ositacio be the Latin wordes. In greeke it is named Chasma. In English it is named yeaning or gaping.

The cause of this impediment.

This impediment doeth come of vnlustines or els for lacke of sleepe, or els it doeth come before a feuer or an ague.

A remedy.

The chefest remedy that I do knowe is to sleepe inough, or els excercise the body with walking or labouring, for this matter loke in the Chapiter named Ositacio in ye first booke named the Breuiary of health.

I haue read De Ostocopo, but it is long agone that I haue forgotten what it is. And when I did make this booke I was there that I had no Auctours nor doctours to helpe mee, but onely by my practise.

For

The .54. Chapiter doth shewe of a diſeaſe in the Lunges.

PVlmonia is the Latin worde. In Engliſhe it is named a collection of ſuperfluites of a byle and a corrupt matter the which doeth ingender ſome Apoſtumacion. And there be two kyndes, the one is ingendred in the lunges and is named Pulmonia, or Pipulmonia, and ſome doeth name it Peripneumonia, the other doeth cleaue to the ribbes, and is named Pluritis, or Periplumonia, or Plurea, or Pluriſis, or Pluris, or Plureſia all is one thing, ſaue that ſome wordes be Barbarous wordes. For theſe diſeaſes looke in the Chapiters named Peripneumonia, and Pluritis in the firſt booke named the Breuiary of health.

The .55. chapiter doth shewe of the pulſes of a man.

PVlce is the latin worde. In greke it is named Sphigmos. In Engliſhe it is named pulſes. And there be .xij. pulſes the which doeth take their originall of the vital ſpirites, three of the which principall doeth long to the heart, the one is vnder the left pappe, the other two doeth lye in the wreſtes directly againſt the thommes. The brayne hath a reſpect to .vij. pulſes .iiij. be principal, and three be minors, the .iiij. principal pulſes doeth lye thus, two in the temples, and one going vnder a bone named the right furcle, and the other doth lye in the corner of the right ſyde of the noſe. And there be three minor pulſes, the one doeth lye in the corner of the leſte ſyde of the noſe, and the other two doeth lye vppon the mandibles of the two iawes. The lyuer hath a reſpect to the two pulſes, the which doeth lye vpon the fete. By theſe pulſes expert Phiſitions and Chierurgions doeth knowe by their knocking or clapping, which principall member is diſtempered, and whether the pacient be in perill, if any of the principall pulces doe

not

not knocke or clappe truely, keping as true course as the minutes of a clocke, the pacient is in perill, how be it the pulses must go with quicker agilitie then the minutes of a clocke, for there is no perill in the pacient, so be it that they doe kæpe a true course in their knocking without any pause or stopping, which is to say if the pulse doe giue.v.knockes and doe pause at the.vi.knocke, or els doth knocke.vij.knockes, and do pause at the.viij.knocke, or els doeth knocke.x. knockes and doeth leape ouer the.xj.and beginneth at.xij. knockes and so forth, the pacient is in perill or els not, for it is not in the agilitie, nor in the hard knocking of the pulses that the peril is in, but in the pausing of the pulses is the daunger, and therefore in such cases, let the Phisicion be circumspect for sincopacions, and sounding of the pacient, and set him vpright in the bedde with pillowes and let one sit at the backe, and geue the pacient drinke, and let the pacient smell to Rose water and vineger. Or els smell to amber de grece, or els rubbe the pulses with Aqua vite.

The.56.chapiter doth shewe of a white flawe or a blowe.

REdunie is the latin worde. And some doeth name it Rediuia. The Barbarous word is named Redinie. In English it is named a white blowe, or white flaw, the which doth growe about the rote of the nayle, the grækes doeth name it Paranochia, medecines may be had for this cause my councel is not to meddle with no Chierurgy matters, for as much as Phisicions will not meddle with it.

The.57.chapiter doth shewe of the raines of a mans backe, and some do take it for the Kidneis.

REnes is the latin worde. In græke it is named Nephroi. In English it is named the raynes of a mans backe the which may haue diuers impedimentes, as ache, the cricke, and strayning.&c.

Good for the Kidneyes or Raynes.

Bastard, Muscadel, Aligant, and Ipocras, newe layde egges, and rere rosted, Clary fried with yolks of egges & suger. Rice potage, & all yonge flesche that doeth sucke, & swete meates is good for the kidneis and the raynes of a mans backe, & these oyntmentes be good, Populion, oyle of Alabaster, oyle of scorpions, and such lyke.

The, 58. chapiter doth shewe of shreuels in a mannes face and handes.

RVge is the latin worde. In Englishe it is named shreuels which is a running together of ye skin in a mans face and necke, or the forehead, and the handes, or other places.

The cause of this impediment.

This impediment doeth come diuers wayes, as by bending of the browes, leannesse of body, great sickenes, age, and venerious actes, and such like, and it doth soner come to leane men then to fat men.

A remedy.

Anoynt the face, forhead, necke, and handes with the oyle of Costine, and vse the medicines that is vsed or writte in the Chapiters named Cutis, Facies, and Pulchritudo in the first booke named the Breuiary of health.

The. 39. Chap. doth shewe of euil taking of the breth.

SAnsugium is the latin worde. In English it is named an euill taking of the breath, for one shall take in more breath then he can expell.

The cause of this impediment.

This impediment doeth come of the lunges, or els of straitnes of the brest, and it may come of great sighing.

A remedy.

First for this matter aboue in the Chapiter named Pectus, and in the Chapiters named Asthma and Disina, in the first booke you shall finde remedies, & for this matter vse ptisanes.

The

The.60, chapiter doth shewe of the pores in a man.

SArcoides is the greke word. In latin it is named Poore. In english it is named pores the which be in a mans skin, out of the which doeth issue the sweate the which doeth come out of mans body. And in the tyme that the pores bee open, and that the sweate doeth come forth. I doe councell all men to take no sodeyne colde, neither to washe handes nor face, nor to goe amongest any infectious people infected with leprousnes, or with ỳ pestilence, feuers or agues, ỳ sweting sicknesse, or the small pockes, the masels, and such lyke. And also to beware of contagious ayres, as draughtes, dunghilles, prisons, dead cadauers, or carin, common pissing places, and such lyke. And to restrickt sweating is good to take the pouder of rose leaues, and myrtils.

The.61. chapiter doeth shewe of three kyndes of Scabbes.

SCabies is the latin word. In greke it is named Psora. In English it is named Scabbes. And there be thre kindes, named in latin Scabies lupinosa, Scabies furfuria, and Scabies scabina. In English it is named scabbes lyke hoppes, and scabs lyke branne, and scabbes lyke benes. For this matter loke in the Chapiter named Scabies in the first booke.

Scarificatio is named Scarification, which is when a Chierurgion doth with an instrument scotch & doth cut little small cuttes diuers tymes vpon a place that is appestumated.

The.62, Chapiter doth shewe of swelling aboue nature.

SCirtus is the greke word. In latin it is named Tuber. In English it is an hard swelling aboue nature. For all such swellinges you shall fynde in the first booke named the Breuiary of health, sufficient remedies.

The.63.chapiter doeth shewe of the sinewes of the eyes.

SIrrigis is the greke word. In latin it is named Nerui oculorum. In English it is named.ij.little sinewes the one of the which doeth stretch from the right syde of the brayne to the left eye. And the other sinew doeth stretch from the leste syde of the brayne to the right eye crosse wyse. And if any of them be broken, the right sight of that syde is vtterly perished.

The.64.chapiter doth shewe of Sleepe.

SOpor or Sompnus be the latin wordes. In greke it is named Hipnos. In English it is named slepe and some doth slepe to much, & some doth slepe to little, & some can not slepe.

The cause of sleeping to much.

The cause of to much sleping doeth come of a fleumaticke complexion, or els of great graueditie in the head thorowe reume, or els it may come thorowe some great disease, as the phrenise, or pestilence and such lyke.

A remedy.

First if the cause do come of reume in the head purge ỳ heade if it do come by any other sickenes, remoue the cause and take away the impediment.

The cause of them that can not sleepe.

They that can not slepe, eyther it doeth come of wekenes or lightnes of the brayne, or els of great fasting and sleping with an empty stomake, or els thorowe great peyne and extreme sickenes, or els it may come of studying or musing to much of some matter in the which some persons doeth wade to farre, bringing them selues into fantasies.

A remedy.

Take Populion an vnce and an halfe, of the oyle of Popy, of the oyle of water Lillies, of eche halfe an vnce, mire this together & with tow lay it to the temples. Or els take of wilow

leues

leues of Lefuce, of the rynes of whyte Popy, of Violettes, of water Lillies, of henbane, of eche halfe a handfull, seth this in the water of Sorell and Nightshade, and with tow lay it to the temples. Or els make a dormitorye of Henbaine, and lay to the temples.

The .65. Chapiter doth shewe of grossenes of the browes.

SIlach is the Araby worde. In latin it is named Grosities Palpebrum. In Englishe it is named grossenes of the browes, hauing rednes with vlceracion, and fallyng away of the heares.

The cause of this impediment.

This impediment doeth come of a reumaticke humour distilling out of the head to the browes, or els thorowe some leprous humour,

A remedy.

Fyrst purge reume and anoynt the browes with the oyle of swete Almons.

The .66. chapiter doth shewe of grinding of ones teeth in ones sleepe.

STridor dentium be the latin wordes. In English it is named grynding of ones teeth sleeping.

The cause of this impediment.

This impediment doth come of debilitie of the lacertes mouing them violently, and it is a kynde of the crampe.

A remedy.

Fyrst purge the heade and stomake with the pylles of Cochæ, and anoynt the iawes with the oyle of Musterde.

The .67. Chapiter doth shewe of astunning or amased.

STupor is the latin worde. In Englishe it is named astunning or amased, or such lyke,

The cause of this impediment.

This impediment doth come eyther by a feare or a palfie, or els of some great doubt or admiracion.

A remedy.

If it come of a Palsey, loke in the Chapiter named Spasmos in the first boke named the Breuiary of health. If it do come otherwyse, refrayne from the causes aforesayde.

The. 68. chapiter doeth shewe what is the Sinterisy.

SInterisis is the gréke worde. In latin it is named Attencio or Conceruacio bona. The barbarous word is named Sinderisis. In English it is named a power of the soule, the which doeth reluct against vyces and sinne, and redargueth or reprehendeth sinne, hauing euer a zeale to kepe his soule cleane.

The. 69. chapiter doth shewe of the passion of the splene.

SPlenatica passio be the latin wordes. In English it is named the passion of the splene.

The cause of this impediment.

This impediment doeth come by thought, anger or care, or sorow, of imprisonment, of feare and dread, and for lacke of meate and drinke. Also it may come of great solitudenes, or solicitudenes to study, or to be occupied about many matters.

A remedy.

The chefest remedy for this matter is to vse honest & mery company & to be iocund & not to muse vpon no matter, but to leaue of at pleasure, and not to study vpon any supernaturall thinges, specially those thinges ý reason can not comprehend, nor vse not to leane or stoupe downe to write or rede, and beware of slepe in the after none, & vse the medicines, the which be expressed in the chapiter named the splene in the first boke named the Breuiary of health.

The. 70. chapiter doth shewe of Scales that may be on the skin and flesh.

Squame

SQuame is the latin word. In English it is named skales which is a kynde of scabbes that doeth lye on the skin and flesh.

The cause of this impediment.

This impediment doeth come of coler adusted, or els of melancoly. For a remedy loke in the Chapiter named Scabies in the first booke. &c.

The. 71. chapiter doth shewe of Sighing or sobbing.

SVspirium is the latin word. In greeke it is named Sceuagmos. In English it is named sighing or sobbing.

The cause of this impediment.

This impediment doeth come eyther by thought or pensifulnes, or els by feare, or weping, or by replection, or by some euill corruptiou in the stomake.

A remedy.

First after euery sigh make an heu, or cough after it, & vse myrth or mery company, and muse not vpon vnkyndnes, & if it do come of the corruption of the stomake, first purge the stomake & thē vse to eat a race of grene ginger, & drink a draught or two of wyne, & vse to eat in sauces the pouder of mintes.

The. 72. Chapiter doeth shewe of drawing vp of the mouth towarde the eare.

TOrtura is the latin word. In English it is named a drawing vp of the mouth toward the eare.

The cause of this impediment.

This impediment doeth come of a spasmous cause, some doeth say that it is a palsie, but it is a kynde of a crampe.

A remedy.

First vse a gargarice, & then fricacions or rubbinges with musterd reducing the mouth & lippes cōtrarily. For this matter loke in the Chapiter named Tortura in the Breuiary of health.

The 73. Chapiter doeth shewe of a mannes vrine.

VRina is the latin word. In greke it is named Curia. In English it is named an vryne. The latin word is named Vrina, as Egidius doeth say, is deriued out of a word of greke named Vrith, which is to say in latin Demonstratio. In english it is named a demonstration or shewing, for by the vrine the humaine disposicions bee shewed.

In vrines or water there bee many thinges to bee considered and marked: first to marke the quantitie of the vryne, then is to be marked the.iij.regions with the circle, then to knowe the.xx. colours of vrynes, and the.xx.contentes, and what all this doeth signifie.

First as concerning the quantitie of an vrine if the vryne be but little in quantitie it is an euill sygne. If there be a good quantitie that the regions may bee a partly and distinctly decerned with the circle, it is a good signe.

Secundarily as concerning the regions. The superiall region with the circle doeth perteyne to the heade and brayne. The mediall region doeth perteyne to the heart, the lunges, and the stomake, and to all other official members, which be aboue the midriffe named in latin Diafragma. The inferiall region doeth perteyne to ỳ lyuer, & to ỳ kidneys, & the raynes of the backe and to other inferiall members. And by the contentes and the colours the which be in the aforesayd regions, an experte Phisicion shall knowe what greefe, sicknes, or diseases, any man or woman hath in their body as it shall be declared more plainely in the colours and contentes.

Thirdly as concerning the circles of the vrynes the which doeth shewe the disposicion of the braine and of the head.

If the circle be wanne or whitish, it doeth signifie a reumaticke head, and there is peyne in the hinder parte of the head.

If the circle bee thicke, it doeth signifie abundance of reume

about

about the braine.

If the cyrcle be waterishe of colour it doth signifie great frigidicie and wekenes about the brayne lettinge the braine to cast out superfluityes.

If the circle be purple of colour and thicke, it doeth signifie ache in the hinder parte of the head.

If the cyrcle be pale and thin of colour, it doeth signifie distemperance and coldnes in the left side of the head.

If the circle be red and thin of colour it doth signifie peine in the right side of the head comyng of color.

If the cyrcle be blewishe lyke to leade, it doth signifie the fallynge sickenes, and the apoplexi and mortificacion of the brayne

The circle the which is grene in colour, in a feuer doth signifie peyne in the head comming by colour, & if it do continue it wil ingender an impostume ȳ which wil cause the frenisy.

The circle the which is quauering or quaking doth signifie peine in the raines of the backe.

The circle the which is black in colour it doth signifie mortificacyon.

Of the. xx. contentes in an vrine and first of the ipostasy.

THe ypostasy is one of the cheuest thynges to be marked in an vrine, the hypostasye is the substaunce of the vrine. I do not speake here of the quantitie of the vrine, but of the qualitie of the substance the which is with in the vrine, the which doth hange lyke a pine appele in an vrine, excepte the vrine be broken and turned out of his proper nature, or els that the pacient makinge the vrine be of greate debilitie, or that the vrine be caryed, and so the Ipostasy brcke, al other vrines hauinge a residence moste comonly hath an ypostasy, the which if it be whyte it is laudable, and if it be blacke it is no good signe. For this matter a man must marke whether the ypostasy be more in the superiall region, then in the mediall regiõ

or

or the inferial region, or whether it doth holde or hang vniuersally in all the regions a lyke. And also to marke whether it be whole, round, or fract, and also to know what tyme in the daye it doth fall to his residence, & if the vrin be caried, the Ipostasy must nedes be fracted as I sayde and haue no residence, wherfore I do aduertise all men and women the which woulde haue their vrine truly sene, let them sende for an expert Physicion the which may see the vrine with the Ipostasi vnfracted, and not be caryed nether a horsbacke nor a foote, least the phisicion be deceyued, and the pacient put to hinderance. Many men will saye such a doctor of phisycke and such a man that vseth the practise of phisycke, can tell this and that and so forth. And I do say that an vrine is a strumpet, or an harlot, for it will lye, and the beste doctour of Phisicke of them all maye be deceued in an vrine, and his conning and larning not a iote the worse. I had rather to se the egistion of a sicke person, then the vrine, both be good to loke on as it doth apper in the Chapiter named Egestion in the first boke named the Breuiary of health. &c. A red or greene Ipostasy is no good signe.

Of the spume of vrine.

The spume of an vrine is a froth the whiche is white and doth lye vppon the vrine. And there be thre kyndes whiche be to saye, a windy spume the which is full of burbles, and that doth signifie great ventositie & much viscositie in ẏ body.

The second spume is lesse then the firste, and it doth signifie fleume and corruption in the stomake.

The third spume is lyke the some of a Bores meuth and it doth hange together without breakyng, and it doeth signifie vnkynde heat about the lyuer, or els of euill humours with in the bodye or els it maye come of both, that is to saye, of ebullycion of the lyuer, or of agilitie of euill humours.

If the spume be yelowe, it doth signifie dystemperance of the lyuer ingendryng the yelow Iawnes.

If the spume be grene, it doth sygnifie the grene Iawnes or the grene sicknes named in latin Agriaca.

If the spume be blacke, it doth signifie the blacke iawnes or mortificacion, except menstruoulnes, or a great browse dothe demonstrate the contrary.

Of burbles in vrines.

There is a difference betwixte a spume and burbles of the spume I haue spoken of, & there be two kyndes of burbles the one is resident or permanente, and the other is not resident nor permanent. Resident burbles doth signifie ventositie intrused in the body, or els of a sickenes that hath continued long, and will continu with out remedy be founde.

The burbles whiche be not permanente but dothe breake quickely doth signifie debilite or wekenes.

Burbles cleuing to the vrinall doth signifie that the body is repleted with many euill humours.

Burbles also dothe signifie the stone in the raynes of the backe, named in grcke Nephresis, and in latin Calculus in renibus.

Of cloudes in vrines.

Cloudes in vrines be muche lyke a spyder webbe and it doth signifie euill digestion coming thorow the imbecillity of the liuer and wekenes of the stomake.

If the cloudes be reddishe, it doth signifie that the sicknes is very sharpe or stronge.

If the clouds be yelowyshe, swart, or of purple colour, it doth signifie califaction of the lyuer.

If the cloudes be fattyshe, it doth signifie vnkynde heate in the spiritual members, and wastynge of naturrll moisture in man.

Of slimy and congelate matter in an vriue lyke the whyte of a rawe egge halfe decocted.

If ther do appere in any vrine a flymy matter lyke ỳ whyte of a rawe egge, it doth signifie payne in the raynes of the backe, and in the issue of the bladder, & peyne about the foundement, and in the head of the yerd, and yf it be not holpen betyme the pacient shall die of that infirmitie.

Of distillacions of nature.

When I did dwel in Scotlande and dyd practise there phisycke I had two lordes in cure that had dystillacion lyke to nature, and so hath many men in all regions. For this matter let no man dysmaye him selfe, for it is a thynge sone holpen, as it doth appere in the first boke in the Chapiter named Gomotthea passio in the Breuiary of healthe.

Of matter and filth issuing with the vrine.

Yf ther bée any matter, or fylth in the residence of an vrine, on any vlcerus matter, either it doth come from the rayns of the backe, or els from the bladder, or els from the lyuer, yf it do come from the raynes of the backe, the pacient doth fele peyne aboute the loynes and flankes, yf it do come from the bladder, the pacient doth fele payne about the share, if it come from the lyuer, the pacient doth fele peyne about the rygbt syde.

Of fatnes in an vrine.

Diuers tymes a fatnes lyinge vppon an vrine doth signify consumynge of nature, or els dissoluynge of the kidneys and the fatnes of the raynes of the backe and here is to be noted that there is two kindes of fatnes in an vrine, the one is greasye and the other is of an oyley substance, if it be greasy, it doth signifie debilytie and weckenes, and wasting of nature yf it be oylyshe it doth signifie a feuer hectycke or els some other sikneffe that wyll fall to the pacient shortly after.

Of a blody vrine.

An vrine the which blode hath turned it into rednes doth come, iii, maner of wayes, it maye come from the lyuer,

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it may come from a vaine named Kyli or els it may come from the bladder, if it do come from the bladder, the vrin wyll stinke and the substance wyll fall to the bottom, and the pacient feleth payne in the share or bladder and the yerde, yf the blode doe come from the lyuer the vrine is clere bloddyshe & the pacient doth fele payne in the right syde, if it do come of a vayne named Kyli, than some vaynes the which hath a recourse to that vaine is broken and the blode so syllynge from the vayne doth make it blodishe, also blode may come in an vrine from the raynes of the backe and than into to the bladder, and than the pacient doth fele payne and prycking in the raynes of the backe the which doth come of the rasinge of a stone in one or other condyte or syde.

Of grauell in a mans vrine.

DIuers tymes grauel doth issue out with vrine, and there be. iij. kyndes of grauel which be to say, red grauel, black grauell, and whyte grauell, if the grauell be whytish it doeth signify that the pacient hath or shall haue the stone ingendred in the bladder, if the grauell be red the stone doth ingender in the raynes of the backe, and if the grauell be black it is ingendred of a melancoly humour.

Of an vrine the which hath a content lyke chopped heares.

IF in an vryne doe appeare a content lyke as heares were chopped in it: it doeth signifye resolucion and wasting in the raynes of the backe.

Of an vrine the which hath a content lyke braune.

A Furfurous water or vrine that is lyke as branne were in it, doeth signifie an vnkynde heate with a consumption, and if the pacient haue no Feuer the bladder is scabbed or scuruie,

Of

Of an vrine the which hath a content lyke scales.

AN vryne in the which is a content lyke scales bigger then a furfurous content, it doeth signifie long sickenes, and if it be thicke and heauy, it doeth signifie mortificacion.

Of an other sort of scales in the content of an vryne.

IN this matter take good heede, that thou doe marke a furfurous vrine from a squamus water, and a squamus water from a scaly water, for as I sayde the furfurous water is lyke branne, and doeth signifie as I haue sayde. The sqamous water somewhat bigger then the flakes of branne, doeth signifye a consumption, but a scaly water lyke the scales of fishes doeth demonstrate a feuer Eticke.

Of motes in the vryne.

MOtes in an vryne be lyke the motes the which doth fall and ascend in the sunne shyning in at a doze or window, doeth signifie the goute or corruption of humours in the inferiall partes, and reume is a great matter in this cause.

Of distillacion of nature with the vryne.

IF nature doe appere in an vryne, it doeth signifie that some polucion or decepering of nature was had lately before, if no such thing were before had, but did come by chaunce or debilitie, it doeth signify the Palsye, or falling sickenes, or the apoplexy or such lyke.

Of a content in an vrine like ashes.

A Content in an vryne lyke to ashes, doeth signifie the pyles and the Emorodes, or a womans flowers or termes, or peyne in the inferiall partes.

Of rawe humours in an vryne.

AN vryne the which hath rawe humours in it, if they do lye in the bottome of the vryne, it doeth signifye peyne in the raynes of the backe, and sometyme in the codde, and if the humours be in the middle region, it doeth signifye wynde in the stomake and in the guttes and excesse of meat & drinke, if the humours be in the supreme region, it doeth signifie an euyll splene, a reumaticke head, and shortnes of wynd.

Of the colours of vrines, and fyrst of a blacke vryne.

IN this maner I will begin fyrst with a black water, and so will ende with a blacke water. All Auctours in maner affirmeth and doth say, that it is impossible to make whole them the which be sicke, in whose vrines any nigerditie or blackenesse hath dominion, I was of that opinion my selfe, vnto the tyme that I was oft deceyued and proued this matter contrary, as I will reherse. I did practise phisicke fyrst in Scotland, and after that I had taryed there one yere, I returned then into Englande, and did come to a Towne in Yorkeshyre named Cockolde, where a bocher had a sonne that fell out of a high haye ricke: and his water was brought to mee, and when I did see the vryne blacke, I dyd iudge death according to the saying of such Auctours as I had red, this notwithstanding, the father of the chylde did desire mee to giue his sonne so sore brused, a medecyne for a brose, and the pacient recouered. Also maister Edmond Mount person, had a French priest named syr James, the which did fall out of the toppe of an Elme at his place at wheley, & he being specheles and as dead: for a space God and I recouered him, his blacke vryne notwithstanding.

A woman in Scotland hauing the blacke Iawnes, hauing a blacke water was recouered vnder my handes at Lyche with the lowgh beyond Edinborowe.

Also

Also diuers menstruous women being grosse or corrupted hauing their termes, dyuers tymes will haue a blacke water and yet no maner of parell. All other blacke waters doeth demonstrate death.

Of a blewish vrine.

An vryne which is blewe or blewish doth signifie eyther a flixe or els an Hiedropsie, & peyne & displeasure in the lyuer.

Of a white water lyke milke.

An vryne lyke to milke or hauing a milkish colour, doeth signifie peyne in the splene, and euill degestion and a colde lyuer, and also such waters doeth shewe infection of the pestilence, and wormes, and the kyndes of Hiedropsies.

Of a white water lyke water or glasse.

An vryne that is lyke water or glasse, doeth signifie excesse in taking to much drynke, or els paynes in the raynes of the backe, and Ipocrates sayth in his aforisimus, that a whyte clere is euill in nefretike and a franticke person, and Theophilus affirmeth the sayde wordes in his iudiciall of vrines, and I doe say that they the which doeth drinke much shal haue a whyte and thin water, and peraduenture haue none of these aforesayde impedimentes, and yet the lyuer is distempered.

Of an vrine named in Greke Inopos the which is a dimme water.

An vryne that is dimme and darke, doeth signifye adustion of bloud, and loke what iudgement is geuen in an vryne named Kianos, and that is to be iudged here in Inopos, for these vrynes doeth take their colour of the superfluitie of bloud, or els these vrynes be ingendred of the distemperance of the lyuer, for as much as the lyuer can not deuyde the pure from the vnpure, and if any of these two aforesayde vrynes haue no residence in the bottom of the vryne with a feuer, it doeth signifie death, and without a feuer it doeth demonstrate

eyther

eyther some kyndes of ye goute or hiedropsies, or els scabbes.

Of an vrine that is greene of colour.

An vryne that is græne doeth signifie adustion of coler. The Phisicion in Grece and in Constantinople, doeth determyne that a redde vryne doeth signifie adustion of coler: howe be it, if it be a græne water, it doeth come of coler, and it doth signifye the græne Jawnes or the græne sickenes, and resolucion of the naturall humiditie of the pacient.

Of an vrine that is grenish.

An vryne that is græniſh doeth signifie adustion of bloud, the which doeth induce the yelow Jaunes, and the turning of a mans naturall complexion into vnnaturall.

Of an vrine that is darke or a dim greene.

An vryne that is darke and dimme græne, doeth signify adustion coler & melancoly, & doeth induce the black Jaunes.

Of an vryne that is falowe named in greeke Kyropos.

An vryne that is falowe lyke the heare of a falowe beasse, doeth signifye an hiedropsie or a wynde vnder the syde, or the stone in the raynes of the backe, or Apostumacion in the longes and fleume.

Of a yelow vryne.

A vryne that is yelowe lyke the yelowishnesse of an horne of a Lanterne that is bryghte: doeth signifye that melancoly hath great dominion in the body, and if there be any thing of waterishe colour, it doeth signifye that fleume hath great dominion in the body.

Of an vrine named Cacopos.

An vryne the which is betwixt whitish and yelowish of colour: doeth signifie abundaunce of fleume and melancoly and vnperfect digestion, and if there be any sande or grauell in it, it doeth signifye the stone.

Of an vrine that is pale.

An vryne that is pale of colour doeth signifye abundance of fleume, and if it be spisse or thicke, it doeth signify a cotidiane,

diane, and if it be remyshe, then is there greate coldnes in the body.

Of an vrine that is palishe.

An vrine that is palishe doth signifie abundance of fleume and some coler, & great distemperance of the body.

Of a water that is citrine.

An vrine that is citrine, is a coloure the which is betwyxte yelowe and reddyshe, & if the vrine be bright it doth signifie distemperance of the splene, and yf the vrine be thin of substaunce, it doth signifie distemperance of the lyuer, and if such an vrine be full of burbles, it doth signifie that the lunges be out of order, and distemperated.

Of a subcitrine vrine.

An vrine that is subcitrine is a colour the whiche is betwyxt a whytishe colour and a yelowe, and it doth signifie abundance of fleme myxt with coler.

Of an vrine that is ruddy lyke vnto golde.

An vrine the whiche is ruddy lyke vnto golde doth signifie a begynning of some sicknes ingendred in the lyuer and the stomake, and if it be thyn in substance it doth signifie abundance of fleme the whiche will ingender some of the kyndes of feuers.

Of an vrine that is ruddyshe, dymmer then golde.

An vrine the which is ruddyshe some what dymmer then golde doth signifie in children dystemperance, in aged persons it is a good signe of health: so be it the contēs be good, for wyse and expert Phisicions doth iudge more by the contentes then by the coloures of vrines, for there is not the wysest Phisicion lyuinge: but that, I beinge an whole man, may deceiue him by my vrine, and they shall iudge a sickenes that I haue not: nor neuer had, and all is thorowe distemperance of the body vsed the daye before that the vrine is made in the morninge, and thus I do saye as for the coloures of vrins is a strumpet or a harlot, and in it many phisitions may be deceiued,

ned, but as tochinge the contentes of vrins, expert Phisicions maye knowe the infirmities of a pacient vnfallybly.

Of an vrine whiche is as red as a burninge cole.

An vrine the whiche is red of coloure lyke burnynge coles doth signifie a feuer, or els inflamacion of the lyuer, and yf the vrine be cloudy, it doth signifie a pluresy, and if the vrine be thicke, then the bloude is infected, and if the vrine be thyn and cloudy it doth signifie that color abounderh.

Of an vryne that is red as bloud.

An vrine that is red lyke bloud & doth stynke, it doth signifie a putryfied feuer, or els some impedimēt in ỳ inferial partes.

Of an vryne that is reddyshe lyke waterysh bloud.

An vrine that is lyke waterysche bloude doth signifie putrifaction or corrupcion of the infiriall partes and representeth those thynges that an vrine the whiche is red.

Of a blacke water.

I sayde that I wolde begyn with a blacke water, & so ende with a blacke water. A blacke water doth signifie, excepte in certeyne causes, as I haue shewed in the begynnynge of this Chapiter, death.

To know a womans water from a mans water after the course of phisycke, it is a vyfficyle thinge, for all the rules of phisicke saith that a womans water is more remyse then a mans water, and that a womans water hath little spume or none, except she be wō childe ỳ she be past bering of childrē, or haue retention of her flowers, in such women ỳ vrine wil bee spumouse: & for as much as they bee full of imbecilitie, I will not pertrate of their vrins forther then I haue done.

Addicions for certeyne impedimentes.

A Froncle is a litle impostume ingendrdd of a grosse bloud.

A remedy.

Take the rote of whyte lillies, of malowes of eche ii vnces, stampe thē together with swynes grece & make a plaister, for the rest loke in the first booke in ỳ Chapiter named Elepmon

For a broken shinne.

Take an olde Oken lefe that is gentle and fine, and laye it to the sore or place, but first wash the place with white wyne, if neede shall require.

Dillocacion is when a bone is out of ioynt.

For one that hath lost his spech or tonge tayed.

If one haue lost his speach, eyther it is thorow some great sickenes, or els thorowe a Palsye.

A remedy.

Take a graine of castory and lay it on the tonge, & do so thrée tymes & vse gargarices. If one be tonge tyed, there is vnder the tonge a string the which must be cut whē the signe is not in the head nor in the throte, and wash then the mouth with white wyne, or with a little secke & water of plantaine, & vse Peralogodion nimphitum or yera sacra logosti. Children that can not speake vnto the time that they doe come to a certayne age, doth speake these. iij. wordes. Aua, Acca, Agon, Aua doeth signifie father, Acca doth signify ioy or myrth, Agon doeth signify dolour or sorow, al infantes doeth speake these wordes if a man do marke them, and what way doth signify when they crye, I could neuer reade of it, if it do signify any thing, it is displeasure or not contented.

Trifera sarasonica, or els Serpentes flesh eaten doeth make an olde man yonge, such thinges is much vsed in Turkey and christentie in high countreys.

VEa is the latin worde. In Englishe it is named a pellicle or a skin in the eye, the which doeth couer a part of the eye named Chronea.

SOmnea is the latin worde. In grēke it is named Enipnia. In English it is named dreames.

The cause of this impediment.

This impediment doeth come most commonly of wekenes

or emptines of the head, or els of superfluous humours, or els of fantasticalnes, or collucion, or illucions of the deuill, it may come also by God thorow the good Aungell or such lyke matters: but specially of fraction of the mynde and extreme sicknes doeth happen to many men.

A remedy.

For this matter vse dormitary, and refrayne from suche matters as should bee the occasion of such matters, and be not costiue. &c.

Thus endeth these bookes to the honour of the father, and the sonne, and the holy ghost to the profite of all pore men and women. &c.
Amen.

Finis Tabula.